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THE SPIRITUAL LIGHT IN ARUTPA

BY

T. SAMBASIVAM,

(*Author of Swami Ramalingam, 'Aru tprakasam',
Arulanantham. Arutjot'i, Chitakas etc.*)

With an introduction by

Diwan Bahadur Sir T. Sadasivier, Kt.,
(*Retired Judge, High Court, Madras*)

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peruse the original work (Arutpa). It is a book which deals with more about Universal religion than that of anything else. In this connection, I am to tell you, that although I have attempted as far as possible to express his lofty thoughts, it is difficult, nay impossible, for me to express them in his well chosen words or in his naive simplicity. I have carried about often times his work especially "Mahadevamālai" with me for days, reading it in fields and solitary places or in Railway trains and I often had to close it lest some stranger would see how much it moved me. It is certainly impossible for me to bring out in English the beauty, delicacy, colour, and the metrical genius displayed in his great work the "Arutpa." The divine ecstasy that each line inspires brings home the conviction that Mind is the infallible weaver of destiny—Thought is the thread and good and evil deeds are the wasp and wool woven upon the loom of life, and that above all the Lord of the Universe will teach mankind. I forget myself in the great Sivam the like of whom I have never heard nor seen before. The man simple in mind, pure in devotion will be taken to the region of the Absolute or Samadhi wherein all talk and controversy cease.

A lack of this discipline is indeed a cry far from the Absolute. All the pathos of feelings and ineffable charm in Natarajapathi Mālai elevate the craving soul to the firmament of divine love in the full moon shine of divine wisdom.

I owe my thanks to Mr. N. Sankaranarayana Iyer, B.A., for his kind and prompt help in passing this book through the press.

Suggestions of any kind will be thankfully received for the improvement of this work.

T. SAMBASIVAM,

INTRODUCTION.

Mr. T. Sambasivam, my beloved brother in the Lord Sivam, is a great student and devotee of the well-known Initiate Chidambaram Ramalinga Swamigal who flourished during the second and third quarters of the last century. His life, example, and works are a source of inspiration to many of us, southerners. His universal love (including the animal creation), his simple and melodious language, his unparalleled devotion to the Supreme Universal Parent, and his catholic unsectarianism are not surpassed by any of the saints of the Tamil land. I am so glad that Mr. T. Sambasivam, who has steeped himself, mind and soul, in the flood of Ramalinga Swamiji's works and who is therefore eminently fitted to propagate the doctrines of the Swami among the public, has brought out this book and I am quite sure that it will lift its readers from worldly selfish thoughts into that devotional spiritual atmosphere, the breathing of which continuously and without interruption is the *summum bonum* of human life as exemplified in Saint Ramalinga-swami.

"The Glimpses of the Real" which is one of the chapters in this valuable book appropriately introduces the essential cosmopolitan and universal religion advocated in the teachings of the Great Seer-saint.

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| Moryalaya, Royapettah, 22—12—1922. | } (Sd.) SIR T. SADASIVIER, KT., Rtd. Judge, High Court, Madras. |
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(1) It is scarcely necessary for me to do more than to endorse what my beloved brother Sir T. Sadasivier has stated above. In my present very feeble state of health, I content myself with the above few words and trust and pray this work of love "The Spiritual Light in Arutpa" by my Mr. T. Sambasivam may find large circulation and extend the beneficial influence which is calculated to produce.

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|---------------|---|--|
| Guindy House, | { | DR. SIR S. SUBRAMANIA IYER, |
| 12—8—23. | { | Kt., C.I.E., <i>Retired Acting Chief Judge, High Court, Madras.</i> |

(2) The age of saints has not passed away. Men of profound piety and spiritual insight and with the gift of poetry are still to be found in this country though their names are known only to limited circles in this land of many tongues. Any attempt to make their teachings more widely known and extend their influence through the medium of English must be welcomed. Mr. T. Sambasivam's work on "Spiritual Light in Arutpa" which is intended to popularize the teaching of Ramalingaswamigal, a holy man of the South Arcot District famous for his devotional poetry is a praiseworthy undertaking.

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|---------------------|---|----------------------------|
| Mylapore, | { | SIR P. S. SIVASWAMI AIYER, |
| 2nd September 1923. | { | K.C.S.I., C.I.E. M.L.A., |

(3) I have great pleasure in going through the publication of Mr. T. Sambasiva Mudaliar who is a great devotee of the great Saint Ramalinga Swamigal who flourished in the last century in Southern India. Great swami is an incarnation of Arul itself and

it gives me great pride in associating myself with my friend Mr. T. Sambasiva Mudaliar, who has begun the noble life of a devotee to that great saint by publishing and propagating the great doctrines of Arutpa. Further, I am proud to say that my friend Mr. T. Sambasiva Mudaliar has formed an association with some of his friends called Ramalinga Swamigal Samarasa Sanmarga Annadhana Samajam of which he is the originator and Secretary and has almost completed a building to locate the said Samajam at 'Thiruvodhiyur after the model of Vadalur. Towards the cost of it he has given all the sale-proceeds of his publications.

The present publication, "The Spiritual Light in Arutpa" in English contains four Chapters, viz., (1) the Glimpses of the Real, (2) His practical teachings, (3) His Spiritual teachings combined with devotional songs and (4) Mahadevan; I am sure whoever happens to read his works cannot fail to have a nobler and pious life in future. I know Mr. Mudaliar for a very long time and his scholarly writing about the greatness of Swami Ramalingam of Chidambaram and his Arutpa will, I trust and pray, command a great influence to the Eastern world.

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|--------------------|---|--|
| Madras, 1—8—23. | { | S. SOMASUNDRAM PILLAY, B.A., B.L., M.L.C., <i>Hon'y. Editor, Dravidan, Madras.</i> |
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(4) I find much pleasure in giving my opinion of this book, "The Spiritual Light in Arutpa." The author has given out facts realized and intuitive to the readers in general. Young as he is, his love for brotherhood has given us to the publication of this good work.

He has, by dint of self-exertion, opened several Arutpa classes in Madras and a feeding home in the name of Swami Ramalingam of Chidambaram. I had occasions to attend his lectures at Thiruvothiur on the subject of "Manolayam" and "Atmalingam," which drew numberless people who were spell bound by the magnetic expressions containing full of pathos of feelings towards the attaining of the nobler ends. This book, I trust, lies within the easy reach of one and all on account of its cheapness. May God bless him with vigour and new life.

SWAMI SATCHITHANANDA,
Madura.

THE EDITOR, " COMIC HERALD " WRITES :—

(5) It is with much pleasure, I beg to announce to the public that this book though small in size yet it contains many important Philosophical truths which are appreciable and interesting. Further, I know this author for many years and he has been doing immense good to the generous public in more ways than one. I think this book would satisfy many readers who are in the field of philosophy.

The truths that contain in this book are undoubtedly instructive and lucid to the philosophical world.

(6) I have perused with much pleasure my friend Sriman T. Sambasivam's treatise on *Aruljothi* Part II or *The Spiritual Light in Arutpa* in Manuscript. He is a pious gentleman and one of Swami Ramalinga's real admirers. He has presented the Swami's life and teachings in this in a small compass for the benefit of the public. In the religious history of South India, Srimath.

Ramalinga Swamigal played a prominent part in the middle of nineteenth century. He was a great poet, philosopher and humanitarian. His social and religious ideals are very liberal. He was above caste and religious prejudices. In fact, he worked for the unity of the human race and the harmony of religions. His love of God, fellowship with all human beings and sympathy for lower animals were unlimited. It is hoped that the readers of this small treatise will find therein how the swami was a great saint and how his work named "*Thiruvavuralpa*" has been in harmony with the ideals of Modern India. I am glad my friend has supplied the long-felt want of a Popular treatise on the Swami's teachings in English. I congratulate the author on the successful manner in which he has thrown open one of the treasures of Tamil literature to a wider public.

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|--|---|-----------------------|
| Tirukkural Kazhagam, Mylapore, 27—11—22. | } | (Sd.) RUDRAKOTISWARA. |
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(7) I know the author Mr. Sambasiva Mudaliar for a long time whose work in the field of propagating the highest truths which elevate ordinary men to the higher sphere of life is a noteworthy fact. This work contains four chapters which present the gist of Adwaita Philosophy combined with universal religion. A close reader will find immense benefits in this book, "The Spiritual Light in Arutpa". The publication of which is a long felt want. This is so to say an English Arutpa which gives a new view of life to the Tamil world at large.

I have to thank him heartily for the trouble he has taken in bringing out this work to a successful end for the good of humanity.

(Sd.) K. VISWANATHA AIYER,
SENIOR SUB-EDITOR,

28—4—23.

The Swadeshamitran.

(8) I have read with great interest and inspiration the small booklet on the life and teachings of Ramalinga Swamigal by Mr. T. Sambasivam. The book is well written and I am sure it will serve the very useful purpose of directing the attention of its readers to the great merits and practical usefulness of the life and teachings of the Swamigal. When you complete this little book, you just begin to feel the greatness of the sage, and you develop an ardent desire to get into more intimate touch with his personality and teachings. I must congratulate the author on the able manner in which he has achieved his purpose of directing many a wayfarer in this fleeting world to paths of eternal wisdom and consequent happiness which is to be found and enjoyed only in the Supreme Being ; may all such efforts be abundantly blessed by God Almighty.

(Sd.) H. DEVADOSS, B.A., L.T.,

Editor, The popular Scientific journal and Kalvikadal and etc.

(9) It is with very great pleasure, I beg to convey my hearty sentiments in congratulating Mr. T. Sambasivam for his “அருட்சோதி” Part II or the Spiritual light in Arulpa. Readers of the famous Arulpa of Saint Ramalingaswami, will naturally be led to think something

of the Spiritual light now put forward, not in poetical verse but in prose, by Mr. T. Sambasivam, who has, it appears, spared no pains in making the sentiments of Spirituality portrayed therein, acceptable to one and all. I mean Theists and Athiests. I have had occasion to go through some portions of the work when the matter found its way into columns of the "Hindu Nesan" a few years ago, and I recommend with pleasure its advocacy to those who are after seeking salvation from the material to the Spiritual plane, through the Spiritual light in the Kingdom of Heaven with the aid of the instrument 'Arulpa.'

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|-----------|---|------------------------|
| Madras, | } | (Sd.) L. ANANTAIYAR, |
| 2—1—1923. | | EDITOR, "HINDU NESAN." |

(10) I know Mr. T. Sambasiva Mudaliar whose philanthropic work is indeed enviable. He has been trying to propagate the mission of the holy Saint Ramalingam by dint of his hard work in the way of publications both in English and Tamil besides opening several Arutpa classes and poor houses in Madras based on the Samarasa Gnanam. His thoughts are loftiest and realized which will put an end to countless controversies of those who have not pinned their faith in reality. I read his work fully the style of which is admirably terse. He writes with such a nervous forcefulness that his very words are alive and flower continually and naturally picturesque phrases and imagery. I attended his few lectures while at Madras. May God bless our author with vigour and new life.

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| | (Sd.) SWAMI P. V. SIVAPRAKASAM, |
| 23—3—20. | Kualalumpur. |

THE GLIMPSES OF THE REAL.

I wish to perform a very pleasant duty, a duty more pleasant than any which I have performed during the last fifteen years on behalf of Swami Ramalingam's mission. I say so, not at all conventionally but from the fulness of my heart. Having closely perused the great book Arutpa, I believe the truths embedded therein will convince every unprejudiced mind, that they, with great consistency, inculcate the unity of God Nataraj, imparting instructions to a Bhakta of a true order at the same time in the pure mode of adoring him in spirit. A man of fervent feelings after reading Arutpa, may find in himself a sort of courage and confidence in place of fear and diffidence. We know Arutpa the Holy Bible of the South India, has made the Swamiji's name immortal, and it ought to be read and re-read by every soul craving for divine grace. In the gospels of the Swami imbibing the lessons of the ages, in communion with the springs of Nature fervently sympathising with the aspirations of his fellowmen are embodied the truths of the series of lectures delivered days and nights in Vadalur to his disciples as they hung on his magnetic utterances. Swami devoted years of intense labour to the service of the people with whom he had neither blood nor language, neither religion nor manners in common, and from whom no requital, no thanks, no applause he ever expected. The following verse can evince the same better than be described.

செய்தாலுந் தீமையெல்லாம் பொறுத்தருள்வான்

பொதுவிற் றிருநடஞ் செய்பெருங்

கருணைத்திறத்தா னங்கவனை

மெய்தாவ நினைந்திடுக சமரச சன்மார்க்கம்

மேவுகவென்று ரைக்கின்றேன்

மேதினியீ ரெனைத்தான்,

வைதாலும் வைதிடு ின் வாழ்த்தெனக் கொண்

டிடுவேன் மனங்கோணேன் மானமெல்லாம்

போனவழி விடுத்தேன்

பொய்தானோர் சிறிதெனினும் புகலேன்

சத்தியமே புகல்கின்றேன் னீவிரெலாம்

புனிதமுறும் பொருட்டே.

Some of his lectures unpublished hitherto came to my notice, and the perusal of which confirmed my belief still more. I have heard of several instances of educated men throwing off their employments and casting to the winds all worldly honours for the cause of the eternal truth which has been explained in Arutpa in which ordinary men of a little learning can grasp. He who hearkened to his lectures could not think of him without his eyes filled with tears. He could not cough or look aside from him without loss. Swami has taught Universal religion which is a source of unalloyed pleasure to all for the tangible truths have created an impression even on blank minds, which have previously lost all faith in God. Several students who are lovers of Arutpa allege that their intellect is invigorated by the study of his holy scripture. Swami's main theme is Samarasa Gnanam. It is excellent. But it must come up into life to have its full value and not remain there in theories and tall-talk. Of course, everyman who reads "Arutpa" the Bible of the South, with sincere avidity

can fathom the measure of feelings that he has, and which cannot be confined to the circle of those who sympathise strictly with his genius, but will pass forth into the common stock of wise and just thinking. How much is involved in Swami's words, how far they will elevate the reader, may be well learnt in his pages in which we will see that God Nataraj is the bridegroom of his soul. The great Swami is not only a darling to the minds of great many truth seekers but also to many followers of truth. Many saintly people praise "Arutpa" the Holy Bible of the world at the cost of the other holy books for the simple reason that this holy man is an incarnation of Lord Nataraj and is born into an atmosphere of great ideas whose loftiest and sparkling thoughts bring every one to a tranquil sense of unity forgetting all thought of multitude. All his realised visions portrayed in Swami's work oftentimes gave rise to poetic rhapsodies of deep pathos which are the outcome of his inmost research of the Absolute. The display of many miracles could however be imagined more than be described because his divine utterances could speak much to his credit. Swami used to study Thiruvachakam with perpetual ecstatic delight on account of its superiority in point of melting the heart. Thiruvachakam, the sacred book of the Southern India, is considered now-a-days as requiem and the great scholars of the tamil land with profound bhakti towards this mighty saviour are requested to see it remedied this sad desideratum.

The supernatural melody unlocks our chains and admits us to a new scene where the lightnings of his imagination and the raptures of his prayer lose all being in one being. I leave my heart behind me with this God-man, the like of whom I have neither

seen nor heard before. Swami harps on the subject that he who has true knowledge ceases to have any thing to do with talk or controversy and he who recognizes the immortality of the soul not as a phrase of the lips but as the ruling idea of the life is Ishwara. Swami says that the impressions of the sense objects come to a Sadhaka when he closes his eyes to search for the self within his chamber; he dwells mentally upon such images seen in the outer world, although he is still torn by the contending passions of his lower nature. All the experiences in one's life take deeper root in human nature. During the course of struggles for knowledge, the self whispers and speaks to the heart of man, then and then only, the soul's pinion flag (Viveka) in the unceasing depths of space, is seen inwardly. When the jiva dwelling in the darkness of ignorance catches a glimmer of the light of truth and struggles towards it, then and there only, the divine light which is shining within is discovered. The discovery is the outcome of the self realization. It is the Atman. It is the self, and It is the soul of all souls.

In his work Arutpa, he lays stress emphatically that a devotee should train his thought and develop confidence in his own divinity. He must also develop such a balance of mind that cannot be influenced by the company in which he moves or coloured largely by the atmosphere in which he goes. He is becoming fit for the frequent visions of the Lord. Here love of Lord blossoms. The more he cultivates love, the more he becomes divine. The inner man is changed. Real love asks for no reward and no enjoyments for itself. Then delight in meditation dawns. True knowledge of self is found not in book learnings but by knowledge

wedded to devotion. Real meditation, Swami says, is the search for God not in the outward world of movement but in the inmost shrine of silence.

Arutpa, the song of grace, gives a lofty and pure ideal of truth couched in the simplest language free from all technicalities. All his words are poems. All his thoughts are electric and inspiring which give a miraculous impulse for a moment. It is said that man, by worshipping, becomes assimilated to the moral character of the object which he worships. The devotee or worshipper desires the favour of the Ishta-murthi worshipped and this, reason dictates, can be obtained only by conformity to the will and character of that object. To become assimilated to the image of murthi worshipped must be the end of desire with the real devotee. If I picture to myself some object, it exists in my mind as a mere phantom. So this whole boundless universe exists in my mind of God as a mere phantom. By his omnipotent decree, he transfers these phantoms into realities. Swami, in his verses, utters that Truth has no complexion and no colour. The banner of truth is white, pure white. It is nearer to us than we to ourselves. But let us soar high in the region of the Absolute, where the Infinite Being reigns where lives He (Truth) who is beyond all negation. If there be anything besides Itself, having some excess over and above It, then this Infinite will be wanting in some perfection by virtue of this excess. Therefore Infinite Being will cease to be Infinite and will come under the category of negation. All perfections which we see around us, must be in that Infinite Being in a limitless degree. It contains all perfection minus all negation. There can be no Being in excess of Himself. All perfec-

tions are reflections of that Infinite perfection. The Infinite Being is immutably fixed in his own self. This is a grand substratum of Truth embedded in Arutpa. We see Him as manifested and related. We see Him through reflections of Himself. He is Atman. He is fully satisfied in his own goodness, in loving his own perfection. Swami describes thus:—

1. அறையாத மிகுபெருங் காற்றடித்தாலுஞ் சிறிது
 மசையாதே யவியாதே யண்டபகிரண்டத்
 துறையாவும் பிண்டவகைத் துறைமுழுதும் விளங்கத்
 தூண்டாதே விளங்குகின்ற சோதிமணி விளக்கே
 மறையாதே குறையாதே களங்கமு மில்லாதே
 மயக்காதே பணிக்காதே வயங்குகின்ற மதியே
 இறையா யெவ்வுயிரகத்து மகப்புறத்தும் புறத்து
 மிலங்கு நடத்தரசே யென்னிசையு மணிந்தருளே.
2. மாதே கேளம்பலத்தே திருநடஞ்செய் பாதமலரணிந்த
 பாதுகையின் புறத்தெழுந்த வணுக்கள்
 மாதேவரு ருத்திரர்க ளொருகோடி கோடி
 வளைபிடித்த நாரணர்க ளொருகோடி கோடி
 போதேயு நான்முகர்க ளொருகோடி கோடி
 புரந்தார்கள் பலகோடியாக வருப் புனைந்தே
 ஆதேய ராகியிங்கே தொழில்புரிவா ரென்றூலையர்
 திருவடிப் பெருமையா ருரைப்பார் தோழி.

Infinite is indivisible. It is naive simplicity itself. The Soul itself is in its own witness, the Soul is the refuge of the Soul.

Having given variety of illustrations to prove the practical life more clear and lucid, I now wish to invite the attention of the lovers of the Swamiji in general, and of Arutpa in particular who can almost

imagine that all his (Swamin's) prayers are essentially an act of communion with a Person, and the Universal Religion (சமரகநிதி) is the elevation of the spirit into a region where hope passes into certitude, struggle into conquest and interminable effort into perfect peace where his individual Soul merges in the Absolute. The true Universal Religion must not be obscure or self contradictory in its teaching, because everyone should be able to understand easily what has to be believed and what has to be done to obtain eternal bliss. The Soul is a portion of the Supreme Ruler as a spark is of fire. Common sense of mankind admits that an essential quality for a religion which claims to be the true one is said to have a divine origin. The Soul is all pervading and not created when united to a body, it can pass through numberless births. It can animate many bodies. The world proceeds from the void space which is produced from the Supreme Being—a Being more expansive than all the expansion of space. The breath or prana is greater than the extension of space. The sun and stars imitate God and borrow their light from Him. It is a noteworthy fact in Arutpa that God resides in the faculty of the understanding and is without any colour or magnitude and beyond the limit of description. Knowledge of every existing thing proceeds from a knowledge of God. That is the sole foundation of all that can have existence.

Further, I count it to be a singular fortune to attempt to explain in a short and succinct form what I conceive to be the rationale of social service, to urge that society has got a right to claim not merely a part but the whole of our life and to indicate how, by taking

a large view of life, it is possible to sweep the apparent meanness of it away. I am quite alive of the far reaching consequences of this estimate of our worldly experience and its implications; but it is now my purpose to present the heart and its centre. It is already the 20th century. Superstition and irrational seclusion must be buried deep into the earth. Their knell has been rung. In consideration of all these, Swamin's broad humanity associated with the extreme modernness of his style and spirit transcends all sectional lines. The following verses can explain better than described:—

- (1) சமயங்கடந்த தனிப்பொருள் வெளியா யமையுந்
திருச்சபை யருட்பெருஞ் சோதி.
- (2) சாதியும் மதமுஞ் சமயமுங் காண வாதிய நாதியா
மருட்பெருஞ் சோதி.

Our Swami did not belong to that pseudo-religious sect of imposters who infest throughout India. Their daily actions reflect a great discredit not only to themselves but also to the deserving few who dedicate their heart and soul to the spiritual elevation of their countrymen. Swami was moved with pity and he has described thus:—

1. நீர் பிறரே யானுமக்கு நேடவுறவலனோ நெடு மொழியே
யுரைப்பனன்றிக் கொடுமொழி சொல்வேனோ
சார்புறவே யருளமுதந் தந்தெனே மேலேற்றித்
தனித்தபெருஞ் சுகமளித்த தனித்த பெரும்பதிகான்
சீர் பெறவே திருப்பொதுவிற் றிருமேனிதரித்துச்
சித்தாடல் புரிகின்ற திருநாள்களடுத்த
ஓர் புறவே யிதுநல்ல தருணமிங்கே வம்மி
னுலகிய லீருன்னியவா றுற்றிடுவீர் விரைந்தே.

2. களித்துலகி லளவிகந்தகால முலகெல்லாங் களிப்படைய
 வருட்சோதிக் கடவுள் வருதருணந்
 தெளித்திடு மெத்தருணமதோ வென்னாநீரிதுவே
 செத்தாரை யெழுப்புகின்ற திகழ்தருண முலகீர்
 ஒளித்துரைக்கின்றே னலனான் வாய்ப்பறை யார்க்கின்றே
 னொருசிறிது மச்சமுறே னுள்ளபடி யுணர்ந்தேன்
 அளித்திடு சிற்றம்பலத் தென்னப்ப் னருள் பெறவே
 யாசை யுண்டேல் வம்மினிங்கே நேசமுடையீரே.

He also describes that he is sent to the world as an Avatara Purusha to propagate the mission of Universal brotherhood which illuminates in every line of his work and exerts an influence, raises our centre of personal energy and produces regenerative effects unattainable in other ways,

- (1) அகத்தே கறுத்துப் புறத்து வெளுத் திருந்த
 வுலகாணவரையுஞ்
 சகத்தே திருத்திச் சன்மார்க்கசங்கத் தடை
 வித் திடவ வரும்
 இகத்தே பரத்தைப் பெற்று மகிழ்ந்திடுதற் கென்றே
 யெனையிந்த
 யுகத்தே யிரைவன் வருவிக்கவுற்றே னருளைப்
 பெற்றேனே
- (2) பெற்றே னென்று மிறவாமை பேதந் தவிர்ந்தே
 யிறைவனெனை
 யுற்றே கலந்தா னுனவனை யுற்றே கலந்தே
 னொன்றானேம்
 ஏற்றையடியேன் செய்த தவம் யாரோ புரிந்தா
 ரின்னமுதந்
 துற்றே யுலகீர் நீவிரொலாம் வாழ்க வாழ்க துனியற்றே.

It is an undeniable fact that Madras would not have suited to a Sadhu of his temperament, he had at once

left for a 'bizarrely picturesque village where he was moved with the beauty and splendid traditions of the place and felt that the "fascination of Vadalur is eternal." The instructions imparted seem to have been thorough in their way and they can be said to have feathered the entire system of Adwaita Philosophy which now exists in India. Swamin's disinterestedness is the very soul of virtue. I now bring back to my memory the sayings of Tennyson, "There lives more faith in honest doubt, believe me, than in half the creeds," which are well-known.

I cannot give full justice to this work since there are innumerable stanzas where human knowledge cannot comprehend the important and intuitive sayings clothed in the simplest style which is the chief feature in his grand work. In certain places, it is said that he who thinks that he is distinct and inferior to the All-Powerful becomes slave to all his senses and one should attempt to have the entire control over them. He who worships any God except the Supreme Being and thinks that he himself is eternally distinct and inferior to that God cannot attain bliss finally knows nothing and is considered a domestic beast of these Gods. The appearance of forms and figures are mere inventions which are just as the reflection of the sun's meridian rays on sandy plains resembling an expansive sea known as mirage. Idolatry is meant for that stage of mind which in its spiritual infancy cannot contemplate on the Absolute. Our Swamiji has tried his level best to instruct and instil into the minds of the readers the Truth, freed from the importunities of external senses and possessed of tranquillity of mind in the knowledge of the Absolute, which is devoid of figure or form, and entirely pure, the light of

all lights (Arutjothi) which resides in the heart—the effulgent seat of God Nataraj who is the origin of breath, speech and intellect as well as of all the senses, who is smaller than an atom larger than the visvam. The thirst for truth is the only way to eternal beatitude. Swami also demonstrates that a true Bhakta whose mind is purified by the light of real knowledge through incessant contemplation perceives Him—the most pure God Arutjothi can be observed in the heart, wherein breath, consisting five species, rests. So long as the idea of self individuality is retained, the difference between Paramatma (God) and Jivatma (Soul) subsists.

As all rivers flowing into the ocean disappear and lose their respective names and forms, so the person who has acquired a knowledge and faith in Lord freeing himself from the subjugation of figure and appellation is absorbed into the Absolute which Swami says “Immortality”. The universe seen through senses is not a true existence but it is only a mental creation. But man is compelled to think in accordance with his mental constitution and all his thoughts are necessarily anthropomorphic whether in discoursing of nature or of God. Swami indicates in his work that if ignorance be annihilated by true knowledge, as darkness by dawn, thy light (Arutjothi) will shine like the sun. The Whole had its birth in Thee and obtains its destruction in Thee like bubbles in water. He is eternal. He is immortal. Further, it is demonstrated that our souls acquire certain knowledge by meditating on the light of truth which emanates from the Being of Beings—that is the light by which alone our minds can be directed in the path to beatitude (Satchidananda). No vision can approach Him. No language can describe Him. No intellectual

gymnasium can compass or determine Him, but He is known through the keen intellect constantly directed towards Him by wise men of penetrating understanding. A Bhakta knowing thus, is relieved from the grasp of death.

According to the Adwaita system of Philosophy, the end of man is to pass through a long succession of births and deaths, ever striving to remove the illusion which prevents him from seeing the identity of God and the soul, until at last, the illusion is removed, man is identified with the Supreme Being (Sivam) and enters into the state of Thuriya, in which one neither knows nor is known by any one, neither acts nor is acted upon, neither loves nor is loved. Man has a spiritual soul which is not made up of matter but it is immortal. Soon after the body crumbles into dust, the soul lies ever with its aspirations extending above the things of earth. The solution of Life's problem, standing on the rock of reason, science and philosophy, answers all questions and doubts and may clear away all your difficulties. Many dualists breathe with difficulty in the dry altitudes of philosophic thought and need an easier path to final bliss. There is no hope for us to be better until we forget the idea of duality and some dualists are frightened when they hear for the first time that God dwells within them.

The ignorant seek the ephemeral and become slaves to passions; consequently they are subjected to the chain of all seizing death; while the wise, knowing that God alone is immortal and eternal in the perishable world of sensual pleasures, do not cherish a wish for those objects. When the deep ignorance which occasions duality is completely destroyed, mortal becomes immortal. This is the doctrine of Swamigal. Ceremonials prescribed

in the Shastras are unnecessary when the true knowledge is attained. It is just the same way as a fan is of no use when a soft southern wind is found refreshing. My Lord Ramalingam explains the above facts in the following verses:—

4. கூறுகின்ற சமயமெலாமதங்க ளெலாம்பிடித்துக்
கூவுகின்றார் பலனென்றுங் கண்டறியார் வீணே
நீறுகின்றார் மண்ணாகி நாறுகின்றாரவர்போல்
நீடுலகி லழிந்துவிட நினைத்தேனே நிலைமேல்
ஏறுகின்ற திறம்விழைந்தே நேற்றுவித்தாயாங்கே
யிலங்கு திருக்கதவு திரந்தின் னமுதமளித்தே
தேறுகின்ற மெய்ஞ்ஞான சித்தியுறப் புரிவாய்
சித்த சிகாமணியே யென்றிரு நடநாயகனே.
5. வேதநெறி யாகமத்தினெறி பவுராணங்கள்
விளம்புநெறியிதிகாசம் விதித்தநெறி முழுதும்,
ஒதுகின்ற சூதனைத்து முளவனைத்துங் காட்டி
யுள்ளதனையுள்ளபடி யுணரவுணர்த்தினையே,
ஏதமறவுணர்ந்தனன் வீண்போது கழிப்பதற்கோ
ரொள்ளவ மெண்ணமிலெனென்றொடு நீ புணர்ந்தே,
தீதறவே யனைத்தும்வல்ல சித்தாடல் புரிவாய்
சித்த சிகாமணியே யென்றிரு நடநாயகனே.
6. கலையுரைத்த கற்பனையே நிலையெனக் கொண்டாடும்
கண்மூடி வழக்கமெலா மண்மூடிப்போக,
மலைவறு சன்மார்க்க மொன்றே நிலைபெற மெய்யுலகம்
வாழ்ந்தோங்கக் கருதியருள்
வழங்கினை யென்றனக்கே,
யுலவறுமிப் பொழுதே நற்றருணமென நீயே
யுணர்த்தினை வந்தனைந்தருள்வாயுண்மை
யுரைத்தவனே,
சிலநிகர் வன்மனங் கரைத்துத் திருவமுத மளித்தோய்
சித்த சிகாமணியே யென்றிரு நடநாயகனே.

Lord Nataraj himself imparts his knowledge to heart freed from lusts and passions. “பாசநெறி செல்லாத நேசர் தமையீசராம் பழவைக்க வல்லபரமே , etc.”. In Swamin's heart, he felt a mighty yearning to devote his whole life in quietness and separation from the world, to the service of Lord Nataraj who according to his wonderful grace, had elected him to be His own child. Humbly and without fear, Swami candidly opens his heart and reveals his whole life, his longings and emphatically lays stress on the subject of how he was found saved by grace divine. His work has the form of a confession before Lord Nataraj ; to him he speaks as a child to its father, as a friend to his friend. In Arutpa, nothing is held back and passed over. How clear and comforting must be these words, and others like them. “Thou art That.” “Thou art no longer a slave but a son”.

Ah ! what amount of experience Swami has thus left for us to explore and interpret, inviting us thereto not only by his own achievement in self-realization, which calls forth our admiration and emulation, but even more by the persuasiveness of his appeals to Lord Nataraj, so full of suggestion and invitation, and promise in the name of “Arutjothi ” whom he so well served. The reason why the world lacks unity, and lies broken and in heaps, is not far to seek, for man is disunited with himself. Swami Vivekanand says that he who conquers self will conquer the whole world.

There is a light in wisdom, consciousness of perfect light that knows no shadow and therefore knows not itself. The thinker has become the knower ; all reasoning has vanished, all wisdom has taken its place. As stars swing in boundless space, the self is in limitless life and realizes no bounds. Our Swami wants you to

rise above the little self, the small ego, through intense devotion. Conquer yourself and thereby conquer everything. Tremble not at the task. That which quakes and quivers is of the flesh and yours is the grand onward march from passion to peace. When love has permeated every fibre, devotion becomes illuminated. The finer the atoms which go to compose a thought, the more tremendous the rapidity with which they are whirled into action from within outside, and reaction from the outside within. It can receive beams of spiritual light that flash downwards into it in the form of intuition and ecstatic songs from the unseen. It is beyond doubt that Swami is a divine poet who has poured verses flowing perpetually from the Invisible. His loftiest poetic views drive the truth into everyman's mind.

In conclusion, it is said that the individual soul is but a ray of God. Arutpa teaches that religion is realization and acknowledges that there are three worlds gross, subtle and causal and three bodies corresponding to them and that there are three planes of consciousness, viz., the waking, the dreaming and the deep sleeping conditions relating to them. True religion teaches that we, after death, go to the subtle world in the desire or subtle body and there our lower desires are destroyed by lack of gratification. We, after gaining this experience, go to the causal or the heaven-world in our mental body and there our experiences are converted into faculties for use in the next physical world. Birth ceases only when we realize the unity of all.

Death is only the passing from the consciousness of the partial, to the consciousness of the whole-Arutjothi. He is self existent, Infinite and eternal. He is vaster

than space and in Him move the uncounted myriads of stars, planets, etc., each one the centre of a system. What is beyond sense can survive death. The soul is not born. The soul cannot die for it was not produced from anything nor was any produced from it. The soul cannot be gained by knowledge but by the soul by which it is desired.

It must however be added that the songs are many worthy to be sung and include several fitted to melodies that are unrivalled and indescribable. His poems are full of rhythmical and intuitive expressions which soar high in the Absolute, and refine with the growth of spirituality. Swamin's poetic realization paints the mind of the reader with such glorious thoughts that when sung melodiously, sets the atoms of our frame in a dance but at the same time exalts us to the higher ideals which are required of true inspirational songs on Grace.

But above all, gentlemen, I would ask you to raise in the temples of your hearts a monument that would be worthy of the great Sage Ramalingam, whose spiritual experiences would be in conformity with the spirit of his teachings. Swami Ramalingam, as we all know, is a seer of the secret and a friend and benefactor of his readers. The loftiest and realised thoughts in Arutpa have stood by readers in all vicissitudes. They nurse in sickness. They are companions in solitude. Swamiji explains that poetry is the great refreshment of the mind. When a skilled musician plays on a Veena any song or songs in Arutpa, we first quit the world of sense and launch on the sea of ideas and emotions and these eventually lull us either to sleep or samadhi according to one's own development of mind. Of the six chapters the glorious Arutpa contains, the

last perhaps merits the first place in my consideration. The labour which has been bestowed on this chapter has been a labour of love. The object of Arutpa in particular is to teach the man how to eradicate animal desire; for, the cravings of desire will again sow seeds of births and deaths. We all know the world is full of words which carve impressions in the brain cell whether simple or compound. The origin of thought in the first place, is vague floating in the idea. Then it becomes a mental vision and then a thought. Men who have developed to the mental vision stage are sages whose words have weight and who have become a force with the forces of nature.

The undeveloped mind serves his God in fear and trembling as the servant serves a mighty master and craves an outside help in a God and finds its reward, while the developed one firmly thinks that the desirer and the fulfiller of those desires are one and the same—Siva, the subjective mind in man—the highest state of consciousness. The Gnanies or the anchorites who have attained divine knowledge in the manner stated above should be unaffected in all their actions, should be the same in praise and insult, and extol that the form which is realised by the objective mind, is the material form and that which is realised by the subjective mind is the finer form, the inner ruler. With the worship of a personal God, the objective mind is concerned. With a concentration and meditation on the Infinite, the subjective mind is concerned. The former relates to the theories of knowledge and the latter to convictions by form of reasoning. After all one is on the way to the Absolute but has not become the Absolute itself. What matters it if a thousand fold honours be paid? It has found equality in all beings.

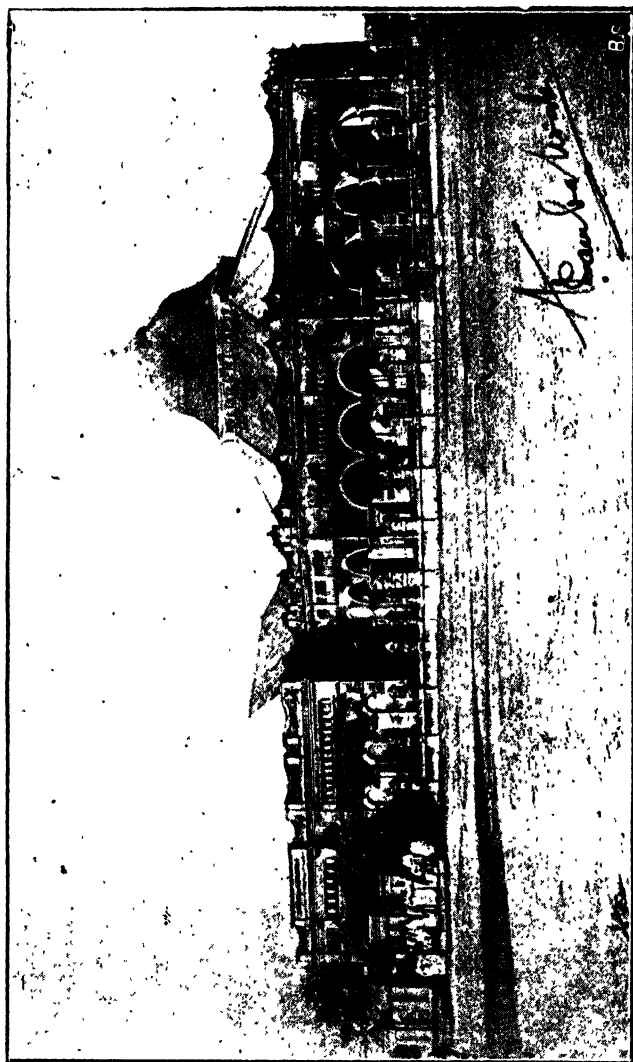
Concentrated mental power is greater than the theoretical knowledge. To such concentrated mind, it appears that this ultimate formless subject cannot be known under the present physical conditions and therefore is not spoken of. God is great and incomprehensible by the senses and consequently his nature is beyond human conception. Such a great sadhaka has no longer the characteristics of the individual soul, for he has realised the Absolute in all. His physical body is merely an instrument under his control, he having, by concentrated mental effort, become the ruling principle of his own body and he is said to shine with the light of its immortal power. The man's inner ruler is ever at rest in peace with the world.

But this great soul absorbed in mental activity even to the point of overlooking his physical frame, is equal to having no body; for, not using the instrument of enjoyment for sensual purposes the man is said to be tantamount to a man having no body at all. It is to him that the universe is represented in atom, in a moment of time. He will live no longer a spotted life of shreds and patches, but he will live with a divine unity. He will calmly front the morrow in the negligence of that trust which carries absolute with it, and so has already the whole future in the bottom of the heart. The faith in God that stands on authority is not faith. The real faith is to love Lord for love's sake, for he is loveable. It should not be of a bartering nature. Faith in eternity defies analysis. It can only be presented personally. In this instance, I borrow from Swami Vivekananda an apt illustration to make the point more clear and vivid to the readers mind in general. "When you see a beautiful scenery and fall in love with

it, you do not demand anything in the way of favour from the scenery."

A poet is born and not made. Great is the soul and plain. In fine, the words of the realised are poems. They create a presence of mind. They give us a miraculous command of all means of uttering the thought and feeling of the moment. The hearing of sweet melodious poems naturally elevates the mind to the superconsciousness or samadhi; mounting, step by step, from ideal to ideal, a sadhaka sees nothing but this subjective mind—Swami—Immortal fire in its most subtle form in the all pervading ether. A devotee of the highest order also identifies himself with his own finer nature. Identifying this subtler form of consciousness with himself, he can be said to have neither beginning nor end. He is Satchidananda. He is known as Infinite, as truth, as knowledge, as eternal, as inattributable, as one without a second, as all pervading. Uprooting the recurring thought, a true devotee sees truth only—the immortal nectar of the immortal passionless state—Turya.

Coming to the subject proper, I have few words more and will finish with them. I do not take delight in indulging in vain language of empty rhetoric. With the great aid of Sri Bhagavan Ramalingam of Chidambaram, the humble self is capable of producing facts which will establish the conclusion of this lecture within the limits of mathematical demonstration. It is scarcely necessary for me to mention more about the greatness of Arutpa, as all my brethren are quite alive to its importance, for his gospels of the Universal love of brotherhood bring into bolder relief the element of Adwaitism that has been the pride of India for ages.



SAVARASA SANMARGA MUTT AT VADALUR

Indeed, it is a book which should find a place in every home, and should be included in the working collection of every religious teacher. Swamiji's name is cherished in South India with as much reverence and affection as that of Swami Thayumanavar and a host of others, not because of his grand poetic beauties but for his simplicity of his teachings that all spiritual being is in man and that man is a stream whose source is hidden.

Quite apart from its special religious significance, the book is full of matter of spiritual interest and appeal to the thirsty souls. The intuitive expressions in his sixth volume and pathos of feelings that run in every line lead on to a happy end, an end where the truth is revealed and the true values of things are made known. Arutpa is a mine of the soundest wisdom. It is a truly sumptuous production and has proved one of the most important books for paving the path of eternity. The immense amount of research which has gone to the honest making of such inspiring chapters as these must be impressed upon everyone who turns these pages. To the readers in general, and to the deep thinkers in particular, Bhagavan Sri Ramalingam seems to hold a very happy mean between the too technical naturalist and the over-imaginative sentimentalist; and his sayings are therefore convincing as well as vivid, realisable as well as interesting.

The Greatness of Vadalur.

“ Happy in Vadalur, I could be content
 To see no other verdure than its own,
 To feel no other breezes than are blown
 Through it tall woods with high romances
 blent.”

India is a vast land extending from the classic heights of the Himalayas to the grassy plains of Comorin and contains many a river worthy of their names, many a land worthy to be remembered, and many a place of pilgrimage worthy to be visited. Of such places of pilgrimage, Vadalur is one, a village twenty miles away from Chidambaram. It has a sacred shrine where Swamin lived for years. Here is a mutt of the swami worth-visiting for, the plan of construction clearly indicates the practical state of his worship. A few spots in India are held in the greatest esteem by pious Hindus and this is one of them in the civilized 20th Century. The village is picturesque and prosperous. It is the scene of an yearly maha puja held in Thai-pusam. The suggestions in the construction of this mutt by swami, now adopted in every church without caste or creed are by far excellent in their truest sense. In order to evince his philanthropic love towards the cause of the public, the infinite goodness he has done in the way of constructing choultries for the pilgrims, free schools to the poor of all classes to learn vedas and his grand mutt occupying 40 cawnies showing the practical methods followed by him—all these bespeak of his sanctity and saintliness.

The wonder he performed in his last days was that he shut himself up in a room and disappeared out of it when all fastenings were untouched.

The Glory of Thiruvavur.

No science or art offers its instruction and amusement in so obvious a manner as Poetry and Painting. Now I take the former to illustrate the subject proper. Poetry is one that it is an universal vehicle in which all

nations have expressed their most sublime conceptions, but none the less bears a close resemblance to Prose. Poetry-like prayer is the direct intercourse of our spirits with the spiritual and unseen Creator. "God is a spirit and those that worship Him in spirit and in truth," are Spirits divine. As devout affections towards God, are of the utmost importance to the formation of various character, God has been pleased to appoint special means to assist us to cultivate them.

The swami as we know has cultivated the art of poetry from the prime of his life and his poems consist of imagery, description, figures, and sentiments adapted with propriety to the subject so contrived, executed as to soothe the ear, surprise and delight the fancy, mend and melt the heart and elevate the mind to a super-conscious state. The prayers are just as the dutiful and affectionate child unbosoms all his cares sorrows and wants, and confesses all his errors, so swami invites God to commune with him by prayer and supplication.

After my long study of his work, the work of Thiruvartuppa as it is called, I find that the author strikes off, a glowing picture of the practical scene, and exhibits it in the most lively colour to the eye of imagination.

But the whole range of human knowledge has been brought within the compass of the philosophical system. The stanzas in Arutpa are so simple and practical to our common experience in life that we should be never far away from them. Now this fact alone speaks volumes as to their merit, anything that I might say in their favour would never fall short of their worth and as for

myself, I will remain indebted to them till my last breathe.

The usefulness of his sacred scripture Thiruvartuppa has been recognised by all classes of men. This is an household bible in every Hindu house from the centre to the south of this presidency.

I really believe that his productions of good many truths in Arutpa will make everyone convince with his means and ways of life, not so much of swami's but to a little extent to practise or to pave the mind to enjoy the emblem of happiness resulting from the true devotion to oneness. Every word in his Arutpa is inspiring, unique and even what not. What is revealed in his substantial work of Arutpa is absolutely true and there is an end of the thing. The revelations of Arutpa have a large number of fundamental truths which other books have comparatively less and it is none of my business here to discuss the things in vain, but it is after all a question of degree. But these facts must be patent to any unbiassed mind that inferences drawn from such premises have no value whatever to those who do not pin their faith to such revelations.

His practical poems on Vedanta philosophy are reconciling the conflict of ages between the rival doctrines of free-will and necessity. This is of course true only when we find important sayings in his universal songs.

The common sense of an average man can practically understand the real meaning only when he is interested in the methods and converged his dissipated ideas to one that Siddha Purusha followed.

This book is divided into 6 parts of which the last one treats fully of love which begets the immeasurable excellence of friendship with God.

The English Bible is better known in England than Shakespear and the heroes of the bible are better known than the heroes of the English History. In the same manner, this book is well-known throughout India better than the author which is chiefly due to his humility of life.

After this, poetry next played an important part. Poetry in general from the stone age to the age of electricity or from the stone axe to the magazine rifle, appeals to the intellect as well as to the imagination. It welds the different sects under one bond of harmonious and uniform love. This we have clearly seen in the case of Arutpa. In order to show how comprehensive the book is, I may also enumerate some of the mainsides of life that it covers. It is neither exclusively philosophical nor social but both together. It relates all the thrilling and practical methods that the swami has found out to us and regards the progress of the world as a whole in a large and philosophical spirit.

Ignorance of religious study means a wilful waste of experience, knowledge of religion means how man has come into existence, what are the duties involved upon him and what is the goal of life after researching the grand truths embedded there in.

These problems of life will create a desire in him to read the history of the great sages and understand their teachings. Such inspirations result in love which when advanced to a predominant degree, will be easy for him to realise the self within.

This book Arutpa is adapted to be read with avidity of a novel, with the regularity of a serious study, or merely to be consulted upon occasions as the best work of philosophy for practice in the world.

This is highly indispensable to a student for learning his duties of daily life, for family business man for leading a life worthy of his birth and to a child for its harmonious songs.

Notwithstanding this in the latter portion of his work, it is found that the love is the golden chain by which every soul is invited to receive the grace of God and every act of love is a treasure which secures us the friendship of God. Lastly, his teachings on meditation simply mean practising the love of God from youth which in fact is the blessed furnace in which divine love is lighted up.

Moreover every human being, the moment he arrives at the use of reason in enquiring himself, engages in a warfare with the world and the success of it gives rise to rejoice the infinite happiness of God. This is also the most perfect act of love.

The Path of Devotion.

India is not as it was 50 years ago. We look at many questions very differently from that of our ancestors especially in religious points on account of the new influences that creep into this land day by day. Some follow very closely to the traditions of their elders, and others for the greater freedom of thought and action. These are primarily caused for having received new teachings from our infancy, and the mode or manner of trainings we have received from the hands of our English teachers is clearly perfect in its

own way. This has begotten in us new hopes and ambitions and has come ultimately to a state of confusion in thinking how to follow our own religious life ; for, our experience in the worldly affairs is very scanty in spite of vast studies. It must be a solace of one to lead a happy life avoiding the obstacles as much as we can in our daily life and in addition to such like these that we generally meet are the fruitful results obtained by those who welter in the sea of samsara. We are at liberty to remedy the evils resulting through carelessness by attending half an hour at least in a day of 24 hours to our legitimate duties which are entrusted to us by our Holy Father who is seeking after us since we have fled from him ; we have settled in this miserable and transcient world and are more or less forlorn children finding no other means to reach Him but by devotion and mental prayer.

It literally means cleansing our heart with nobler deeds and actions. It is absolutely necessary in order to obtain perseverance. This arises from two causes the first is that the eternal truths are seen not with the eyes of the body but by the reflection of understanding. Secondly the soul that neglects meditation does not pray for God's grace but to pray for them is necessary. It also contains three sub-divisions, each one of them will be enumerated one after another.

(1) The preparation or hearing simply denotes that we should possess an act of faith in the presence of God. This, after gradual growth in him, will pacify the human nature to petition for light.

(2) The meditation or thinking reflects a great credit by reading the practical points by which we feel our devotions most excited.

(3) Communion or realising is only a sincere and direct intercourse of the devotee whose understandings though unmatured to realize the self within, and it should be a part and parcel of his duty to live in religious communities and devote a good deal of time each day to spiritual readings and other devout exercises.

Now this strength of mind can be achieved by reading the noble truths of Puranas and in the present day they are thought to be a furrago of fictions and absurdities by some English studied students. When I heard a friend saying this, I could not but laugh at him at his childishness in calling himself a Hindu by name. Every religion has its own truths, those when clothed in English with some bit of science, they are said to be religious books. But even then, the entire absence of faith in whatever religion he embraces does not make him great by betraying his ignorance towards such cases as this. As to the scholarly adwaitins and dwaitins who are doing in their every day lives so much so that their arguments end in mental gymnastics only and with nothing practical in their lives. Their harangue receives lip-service from the majority of mankind but in their heart of hearts they condemn it. We should always hear the practical lectures that soar high in the region of the Absolute with their theories and words. The chosen theme of this poet Ramalingam now rivets the Universal attention, to remind us not to be taken in by the mere harangues of the so-called learned men.

But Swami has dealt with the Vedanta in general in the latter portion of his work. It is not necessary for us to discuss at great length the Vedanta Philosophy, nor need we point out how much of it is correct and how much erroneous. A certain part of it—particularly

of the Gnyaya, which is fitted to be useful does not either support Hinduism or conflict with Christianity. The most popular system of Hindu Philosophy is Vedanta.

The word Vedanta denotes "The end and scope of the Vedas." But the designation is not fair; for Vedanta Doctrine is confessedly from "The Upanishads and works auxiliary thereto, such as (Sharrik Sutras*). We have already seen that the doctrine of the Vedas properly so-called, viz., the Samhitas is very different from that of the Upanishads. The great authorities of Vedanta doctrine are the Upanishads, the Sharrik Sutras, 555 in number, and several works of Sankaracharyar. The Bhagavat-Gita is a work of great authority and influence which entirely agrees with the Vedanta doctrine. A very useful summary of Vedanta doctrine is contained in the Vedanta Sara or "Kernal of the Vedanta," by Sadananda. Great disputes have arisen as to the real nature of Vedanta doctrine. The student then can hardly expect to obtain a very clear or consistent conception of the system.

"The soul and God (Brahmam) are one. This is the essence of all Vedanta treatises." References are made to the great sentence. Tat Twamasi, *i.e.*, Thou art that, or Thou art God, or I am God. The God or Brahman is defined as "the one without a second."

The whole universe is God [Vedanta Sara 15†] God is generally called Brahman consists of existence, knowledge and joy. He is the sole reality. All else is unreal; its seeming Existence is owing to ignorance (agnana). Ignorance is not to be called either an

* Vedanta Sara

† Vedanta Sara 1—20.

Existence or a Non-Existence. It is not a mere negation but the opponent of knowledge. It consists of three qualities or gunas. Ignorance has two powers Avarana (Envelopment) and Vikshepa (Projection). The former leads the soul to think itself different from God, and the latter suggests an external world.

From Intellect, i.e., Chaitanya or God immersed in ignorance arises Ether; from Ether, air; from air, fire; from fire, water; and from water, Earth.

The great energies of nature are known to us only by their effects. The substances which produce them are as much concealed from our senses as the Divine Essence itself.



SWAMI RAMALINGAM

SWAMIN'S PRACTICAL LIFE AND TEACHINGS.

The sacred life of Swami Ramalingam, his saintly character, his unparalleled virtuous deeds and above all the propagation of true love and compassion towards all beings, are well known to those who know the Tamil language. Universal Religion (சமர்ப்பினை) is his chief theme and he has thrown splendid lustre and influence upon this part of the Eastern world. It requires an enlightened and persevering mind to distinguish the grain from the chaff. Many of my friends who were contemporaries of Swamigal say that one should weigh all the pros and cons and not accept anything on trust until after mature deliberation. Bhagavan Sri Ramalingam has poured out all his practical experiences as to the power and might of the Atman. He marks a special epoch in the growth of the philosophic spirit in Arutpa. The most noteworthy developments in higher elements of Tamil song are its depth, introspection and perception of the spiritual phenomena. The tendency of all ages, regarding spirituality is towards simplicity. Sublime region of Truth indicated in each and every line of Arutpa can be attained only by practice and perseverance. It is indispensable that one should be pure and selfless, if one would see or sense Truth. In the lives of all our great teachers such as Manikavachakar, Thirumular, Pattanathar, Thayumanavar, Swami Ramalingam, Valmiki, Sukar, etc., we see manifestation of that Universal Truth, the mighty lustre of which is as yet but dimly comprehended by

the world. The inspiring words of the great sages are immensely helpful, particularly to a Bhakta and the current of spiritual life will flow into him if he is prepared to renounce the little pleasures of the senses and be absorbed in the eternal song of love which is peace. The Swami says in all his works that creeds and religions are perishable garments woven of the threads of tradition and opinion in which men clothe. All these are to be thrown into the dust bin. Customs and creeds should be pruned and trimmed but the axe must not be laid at the very root until you attain the power of discrimination. Swami quotes in his verse as follows:—

சாதியிலே மதங்களிலே சமய நெறிகளிலே சாத்திரச்
சந்தடிகளிலே கோத்திரச் சண்டையிலே
ஆதியிலே யபிமானித் தலைகின்ற வுலகீரலைத் தலைந்து
வீணை நீரழித லழகலவே
நீதியிலே சன்மார்க்க நிலைதனிலே ஞான நிருத்த
மிடுந் தனித்தலைவ ரொருத்தரவர் தாமே
வீதியிலே யருட்சோதி வினையாடல் புரிய மேவுகின்ற
தருணமிது கூவுகின்றே னுமையே.

Creeds may come and go but Religion is life itself which endures for ever. Of the great teachers of the world Swami Ramalingam is undoubtedly one. All the grand truths embedded in Arutpa are the outcome of his deep meditation on Him and have been uttered for the good of his fellowmen even at the expense of his realisation. These truths are his own realisations. The proof of his teaching is himself. Thousands of teachers and preachers appear and pass away and with them their teachings also. But only some are finally accepted by all classes of men as true sages. The one who is thus accepted and exalted is the Seer of Truth and all the rest who pose themselves to be such are superficial and

formal inquirers at best. Their memory passes away and is forgotten. The Swami pursued the true life and transcended self. He sings :—

இறக்கவு மாகையிலை யிப்படி நானிருக்கவு மாகை
யின்றினி நான்
பிறக்கவு மாகையிலை யுலகெல்லாம் பெரியவர்
பெரியவ ரெனவே
சிறக்கவு மாகையிலை விசித்திரங்கள் செய்யவு
மாகை யொன்றில்லை
துறக்கவு மாகையிலை துயரடைந்து தூங்கவு
மாகை யொன்றில்லையே.

Swami cared little for this world with its thousand cloven tongues of great praise. He sought wisdom in the silence of his own heart which is the seat of Divinity. He is an incarnation, as it were, of the great Laws of compassion and non-injury. He always wished everyone perfect bliss; his great anxiety was to make the fruits of his realisation to be within the reach of all. We see in him no tinge of selfish motives. All his kind words and deeds are being prompted by the spirit of Love. His perfection was accomplished by divine love within, by virtue of which he became Super-human. His grand and noble work Arutpa (Songs of Grace) was sung to prove the fact that all who practise the oneness of mind towards all beings will surely realise the one Divine life. His magnetic expressions and his sweet utterances are the direct out-come of an intimate knowledge of oneness with that Divine Murthi, the Eternal Light, the Arutperunjothi.

Swami harps on the subject that humility must be practised before one can enjoy the fruits of the highest revelations. One should regard oneself a learner, a

Sadhaka, before attempting to study Arutpa; then alone will he perceive the substratum of practical truths. The following verse can teach you better—Humility is the stepping stone to the effacement of individual consciousness about which Swami says in his sublime song.

ஆங்காரந்தவிரந்த வருள் னோங்கா நின்றவனே
யம்மே யென்னப்பா வென்னையா வென்னரசே
யோங்கார நிலைகாட்டி யதன் மேலுற் றொளிநு
மொரு நிலையுங் காட்டி யப்பா லுயர்ந்த தனிநிலையிற்
பாங்காக வேத்தி யெந்தப் பதத் தலைவராலும் படைக்க
வொணர்ச் சித்தியை நான் படைக்க வைத்த பதியே
தூங்காது பெருஞ் சுகமே சுகித்திட விவ்வுலகைச்
சுத்த சன்மார்க்கந் தனிலே வைத்தருள்க விரைந்தே.

The man who will transcend humanity is he who chooses meekness and humility of heart and who resists not evil but returns good for evil. It is of such stuff that a seer is made. Man is really a spiritual being and he is a part and parcel of the spiritual light which we call God. Swami's simple but invigorating words in the "Maha Deva Malai" naturally take a man to the heights of spiritual attainments. His songs of devotion and his poetic genius lift one to the region of spirit luminous with a fresh energy and a new light. Swami's unmistakable and unselfish life was for the elevation of man. "Man cannot know God unless he practises Love manifesting in the human heart", and lives a pure and selfless life. Several distinguished scholars have justly praised the grace of the style and the learning and realisation evinced by the Soul-Vivifying out-pourings of the Swami's heart, and attainments in his Arutpa. There are certain stanzas the pathetic beauties of which are full of transports of realisation. His style is pure

and flowing, and the proverbial allusions are numerous and happy. Swami was not a Pandit living by his pen. Swami arrives by a flash of intuition at the sublime Truth that the dead do live and their love towards the world is undying. The dynamic upwardness of the soul's tendency towards self-realisation and perfect bliss clearly show the soul's immortality. The Truth of immortality is not felt because it is so very close and is in the very constitution of life. It can never become objective. It is the eternal subject. The soul after long search and persevering meditation passes into a final state of bliss and merges into the universal soul and realises its nature, free, eternal and infinite. The Lord Nataraja who is by nature Sat-Chit-Ananda (Existence, Knowledge and Bliss) shines in the heart of all; but a Bhakta is conscious of His immanence and is blessed with the eternal peace which is beyond expression. Swami emphatically asserts that perfect knowledge is unattainable by an imperfect mind. He also demonstrates that human reason is finite and the Finite cannot embrace the Infinite--an invisible all pervading presence, who combines in himself the actor, the action and the witness. Really speaking, the Finite cannot comprehend the Infinite. If it is very difficult for human reason to embrace the Infinite, how could it be possible to attain it? The Atman is not Finite. Atman is Infinite, eternal and causeless and *Thou art That*. If there is cause for a thing, it must be bound by time, space and causation. We know the Absolute is causeless.

A real lover, as a rule, should make it a point to read little by little the Gospel of Swami, reason and meditate over and over again on his practical views. Darkness clears and the path he paves becomes visible. No man's real inner self can be known to another. All that can be

known are his sayings. His realised and expressive sayings reveal his blessed character which is certainly enough to call forth in us feelings of love and admiration. We behold in his works a reflection of his potential divine power and his all embracing love. The author of Arutpa dispels the darkness of doubt which other books create in men's minds, leading them to doubt the very existence of an all intelligent Power presiding over and ruling in this Universe. Some become fatalists and few others agnostics but Swami never leaves these riddles unanswered. This is not novel reading but practical attainment. Dive deep into his Arutpa and take the substratum of glorious truths embedded therein. Take a stanza from Arutpa, read it slowly, think of its valuable meanings, which rejuvenates and gives one rest and peace of mind. Weigh each word in it which elevates you to the highest state of bliss. Take a line of Arutpa, read it word by word and bit by bit. Read it between the lines. Repeat it for some days. Tremendous will be its telling force. It energises your thoughts to an unlimited extent.

Good unselfish deeds always remove the veil of illusion. Swami of Vadalur draws out of the hidden recesses of the people's hearts the Truths they have never suspected and the ideals they have never realised. Dealing with questions of superconsciousness, superstition is banished and keen religious enthusiasm is awakened. As soon as this soul-awakening dawns, it comes to feel its proximity to the Infinite or Universal soul. It pours out its longings either as prayer or songs which give consolation and create confidence. A moment's insight brings us eternal freedom. Religion stands revealed. He sees the fundamental principles underlying and realises all religions. Toleration and

sympathy naturally follow. This divine insight, Swami explicitly illustrates in the simplest language, free from technicality and controversial matter. Swami's descriptions in "Para Siva Nilai" are sublime, and lead one into transcendental heights. Apart from poetry writing, he is also good at prose. His writing on the "Greatness of Thiruvavarur" is second to none in its literary polish and as it is written in earnestness and faith, its morality has a telling effect. Of course, his greatness cannot be measured by unbelievers or heretics but only by those who believe in him as one of the greatest saints of modern times.

Forget all your low actions and weaknesses, then enormous power comes. It is said that nature is an appendix to the soul. The Yoga Sutras of Patanjali form a scientific treatise on this subject.

The Swami in his deep devotion saw great light, wonderful, blissful and real. He was not satisfied with seeing it for himself. His ambition was that all should see it just as he saw. He also attempted to describe the Sadhanas by which he prepared himself for the revelation of Gnana, and which unfold all the latent faculties. It chases away the evil side of our nature. It unveils the wonders of mind and soul. Such a soul sees heaven on earth a land of purity where joy radiates, wrong ceases and happiness pulsates every-where. The Swami of Mettukuppam (a village where he lived in a thatched roof for purposes of meditation) realised God Nataraj in his parental character also. The following verse can give you an idea as to how God Nataraj loved Swami :—

உள்ளுருகுந் தருணத்தே யொளிகாட்டி விளங்கு
முயர் மலர்ச் சேவடி வருந்தவு வந்து நடந்தருளி

கள்ள மனத்தே னிருக்கு மிடந்தேடி யடைந்து
கதவு திறப்பித் தருளிக் களித் தெனையங் கழைத்து
நள்ளுலகி லுனக்கிது நானல்கின நீ மகிழ்ந்து
நாளு முயிர்க் கிதம்புரிந்து நடத்தியென வுரைத்தாய்
தெள்ளு மமுதா யன்பர் சித்தமெலா மினிக்குஞ்
செழுங் கனியே மணி மன்றிற் றிருநட நாயகனே.

As a teacher his words had a wonderful effect. He very often denied himself even the necessities of life in order to be able to help the poor and the needy.

Universal teaching with him was not a means of buttressing up one form of faith and battering down another; and he made his own religious position clear, and rejoiced in the idea of universal love and brotherhood; his masterly work champions this love and it is full of pathos and humour, the joy and suffering, the hope and the uncertainty of common lives. Every person blessed with devotion and eagerly searching after spirituality knows and cherishes Arutpa as one into which, after the first delightful reading, he may happily dip and dip again.

His child-like faith is still being kept afresh in the minds of the villagers and some of his contemporaries. A good religious teacher is a positive enthusiast. The Swami ascribes to God not only the relationship but the dispositions and principles of a father. He believes that the mighty Lord is entirely bound down by the devotion of His Bhakta.

Ceaseless Meditation till death is, however, necessary for the attainment of knowledge; and the thoughts at the moment of death are of importance towards the moulding of the soul in the life to come and such

thoughts can only be the outcome of life man has led. Continuous meditation burns up all materials for future birth and lights up spiritual knowledge in all its splendours. When Light flashes, ignorance or darkness vanishes ; with it, karma disappears. Then vanishes birth and death. The man attains freedom and is one with That, which alone Is, (Turiya).

SPIRITUAL LIFE AND TEACHINGS.

Spiritual life is a perennial theme which has riveted the attention of men from time immemorial. Swami Ramalingam in his Arutpa makes even laymen understand what is meant by Life and its mission. He impresses on the minds of the readers with his masterful and intuitive sayings. Every line is pregnant with mature thoughts some of which are practical and can be lived by ordinary people and some far too high even for comprehension excepting perhaps by the most advanced Yogis. Thoughts are only waves of mind coming from time to time which crystalise as acts on the physical plane. Swami says that sense enjoyments will not give us the happiness the soul longs for. Through ignorance man runs after sense objects. He must run out his course before the mind gives up the mad pursuit and turns 'inward to find peace and happiness which it has missed outside.

The light of wisdom within us is bedimmed by the darkness of the lower self, mind and senses. Happiness and pain are the obverse and the reverse of the same coin. He cannot have the one without the other. Soul is ever free. The study of Arutpa weans the mind away from the pleasures of the senses and the consequent inevitable pain arising from them. It dispels the gloom

of despair and makes everyone happy. If the thoughts of Arutpa are realised they clear away the rocks and shoals of doubt. Such guiding light is wisdom. Wisdom is light. It is a luminous star. It is a torch light in a dark room. Nay it is the Sun itself. Mind is only a matter until one controls it and then it becomes its own guru. There it identifies itself with the Higher self. Reading good deal of books is to no purpose. Learning without practice is a dry learning which never brings mind to a peaceful state. The intensity of a good thought carves the mind deep. Thinking good thoughts and meditating on other good thoughts cut deep and fresh grooves in the brain matter. Mind becomes strong and pure. It increases thought force and sparks of electricity in the form of mental force are emitted. The more we think on a certain subject, the mind comes to identify itself with the object of its thought and the deeper it dives, both the subject and the object vanish. The seer and the seen go. The sight alone is :

Arutpa is a treasure house of high thoughts and higher ideals. These thoughts elevate the soul to the Absolute Bliss. One must know that high ideas and noble ideals do not become one's own by mere casual reading or thinking. One must meditate on them and carry them out in practical life. Deep thinking and constant practice are absolutely necessary for spiritual life. Though thoughts pure and soul-lifting Arutpa contains, still one has to study it with great attention and calmness of mind ; there only it discloses the inner meaning of the clear uplifting stream of expressions. The Swami's works contain noteworthy stanzas most of them breathing boundless love and thrilling devotion, the outcome of the highest realisations of self.

என் னறிலை யுண்டருளி யென்னுடனே கூடி,
 யென்னின்ப மெனக்கருளி யென்னையுந் தானாக்கித்
 தன் னறிவாய் விளங்குகின்ற பொன்னடிகள் வருந்தத்
 தனி நடந்து தெருக் கதவுந் தாழ்நப்பித் தருளி,
 முன் னறிவிலென யழைத் தென் கையிலொன்று கொடுத்த
 முன்னவரின் னின்னருளை யென்னென யான் மொழி
 மன்னறிவுக் கறிவாம் பொன்னம்பலத்தே யின்ப [வேன்
 வடிவாகி நடக்கின்ற மாகருளை மலையே.

உள்ளபடி யுள்ளது வாயுலக மெலாம் புகினு
 மொரு சிறிதுந் தடையிலதா யொளியதுவே மயமாய்;
 வெள்ளை வெளி நடுவுளதா யியற்கையிலே விளங்கும்
 வேதமுடி யிலக்கிய மா மேடையிலே யமர்ந்த,
 வள்ளன் மலாடி சிவப்ப வந்தெனது கருத்தின்
 வண்ணமெலா முவந்தளித்து வயங்கிய பேரின்பங்,
 கொள்ளைகொளக் கொடுத்தது தான் போதாதோ அராசே
 கொடும்புலையேன் குடிசையிலுங் குலவி

[துழைந்தனையே.

It may at times leave the reader exhausted owing to his incapability to follow the same high trend of the Swamin's thoughts being too high to grapple with excepting by a few privileged. Perseverance and practice at first seem to be tiresome and futile. Nevertheless they create a power of awakening in his mind to a new world which alone is real. Once he enters that world the mighty "Ahankar" of old, vanishes, and the self of All stands revealed in flashes at first, until the purified self, loses all Identity and Is. Nothing can be predicated of it. Nothing from outside can crush it. We have to try to practically live with these higher teachings. Swami Ramalingam was all spirit, and was at all times in the realm of spirit, who retained his body to help humanity,

Such great men are avatars and world saviours whom we always revere and worship to get out of this Samsara. If one honestly and sincerely attempts to live the life of the Spirit his struggles would not end in vain. A sort of new power springs in him. He comes to feel that he can control his self and does control it. He becomes calm. His face has a spiritual lustre.

Swami in his practical devotion realised deep in himself that true mission of religion is being and becoming. It is not tall talk. It is not intellectual gymnastics. It is true love. *He who knows that Life is Love and Light can conquer death, Him fire cannot burn and sword cannot pierce.* He is considered God because he has unselfish love and that such love when it becomes universal, the sun of wisdom has arisen.

The Swami, while yet a youth used to feel sympathy for the sufferings of lower beings. This is the first sign of a Bhakta. This service is indeed a high privilege bestowed by the Lord on him as a mark of true Bhakti which is its own reward. Calmness of mind will come to him and fear drops away by degrees when he advances in spiritual devotion. The Swami endeavoured to propagate the highest realisations he had achieved. Works of strong faith, men of pure heart that we come in contact with in our everyday life will elevate our thoughts and lead us to see the Light in the secret chamber of our heart. Light within us when seen through constant and strong concentration on holy ideal expands and becomes formless. Such worship is Nirguna. We have to meditate on the pure soul or any perfect soul. It will make us as strong and pure as the soul we meditate upon, then only the path to perfection is opened. The light in us is

uncovered. After we see IT we become one with IT. We begin to analyse ourselves our thoughts, words and deeds and try to become the higher Self of selves. The active self is material and the passive spiritual. Active soul contemplating on the images or Murthies mirrored in the mind catches and reflects rays of light which is knowledge. Sense knowledge, if it is not directed in a proper way, brings in its train several miseries that toss the soul panting for many useless things from pillar to post and beat him flat. These vain desires are the causes that whirl men from birth to death and death to birth. When desires cease, rest of mind sets in, all physical labour vanishes and he is free as the brilliant sun in a cloudless sky. This is his *Swarupam*. This fundamental truth will be within one's realisation if he is devoid of desires which he creates knowing that they cannot bring him true happiness he seeks. To the venerable sage down to the illiterate, the expressions in Arutpa emit always sparks of fire when read with piety.

Men rolling in wealth, people seeking fame, and misers hoarding treasures, turn aside through association with sadhus and perfected souls and realise that wealth, wife, children and all honours are transient. They see that life without God is a waste, a dance after fleeting shadows. Ramalingam's conclusion is that thirsty soul will certainly rise to the horizon of happiness. Swami says that physical pleasure is quite different from the pleasure obtained after deep and long concentration of the Absolute. His assurance is like a cup of water to a thirsty soul. Through strong devotion life becomes divine the moment one sees the glimpse of vision in one's secret chamber. Fear of death slips away. Behind ego or Ahankhar, the non-self, mighty-self is

ever free and ever happy. This is the highest blessing bestowed on one and all of us. Unfortunate indeed we are that we do not long for it. Swami all through his sayings, reiterates that combination of the five senses makes up the mind, mind through ignorance takes the name of ego, ego, the non-self becomes consciousness and consciousness in the supernatural plane becomes Atman or Pure Bliss.

விடைய மொன்றுங் காணாதே வெளிநடுவே யொளியாய்
விளங்குகின்ற சேவடிகள் மிக வருந்த நடந்து,
கடைய னேயுங் குறிக் கொண்டு கருது மிடத்தடைந்து
கதவு திறப்பித் தெனது கையிலொன்று கொடுக்க,
விடையினது நான் மறுப்ப மறுக்கேலென் மகனே யென்று
பின்னுங் கொடுத்தாய் நின் னின்னருளென் னென்பே,
னுடைய பரம் பொருளே யென்னுயிர்த் துணையே பொதுவி
லுய்யும் வகையருண்டனஞ் செய்யுமொளி மணியே.

நான் றனிக்குந் தருணத்தே தோன்றுகின்ற துணையாய்
நான் றனியா விடத் தெனக்குத் தோன்றாத துணையா,
யேன் றருளுந் திருவடிகள் வருந்த நடந்தருளி
யானுறையு மிடத்தடைந்து கதவு திறப்பித்து,
வான்ற வெனை யழைத் தெனது கையிலொன்று கொடுத்
தாய்க் கறிவிலியேன் செய்யும் வகையறியே னின்கருணை
யீன்ற வட்கு மில்லை யென நன்கறிந்தேன் பொதுவி
லின்ப நடம் புரிகின்ற யென்னுயிர் நாயகனே.

Swami, out of love of mankind as a whole, has explained that the spirit in man is a spark from the Divine flame (Arutjothi).

Greatest souls of whom we speak of or know of are men who have received flashes of the spirit which are latent in them. This at times we have seen in men.

The utterances of such men carry conviction. They are not halting but are verily like the mighty Ganges rushing down the Himalayan slope overcoming all barriers. Man is different from animal as he is endowed with discriminative faculty, Buddhi. Man is virtuous or vicious, righteous or sinful, strong or weak, as he uses or abuses this faculty.

Prayerful meditation robs Death and all other ills of their terrors that man is heir to. Mind is covered with a veil and he imagines he is weak. The mightiest sword to rend this veil is Meditation and Prayer. Strength is infused in him and slowly and gradually he finds that he has nothing to fear and that the Lord is with him and in him and that he is the Lord.

Through unselfish work man comes to the state of right understanding extending towards one and all irrespective of caste, creed or colour, mercy, kindness, sympathy. Such a man sees truth in the naked form. Calmness or the stability of mind sets in, the intercepting veil becomes thinner and thinner and transparent and the rays of light of That fall on and envelope the soul. Swami describes his realisations thus :—

பரை யிருந்த வெளி முழுதும் பரவி யப்பாற் பரையின்
 பரமாகியப் பரத்திற் பரம் பரமாய் விளங்கித்
 திரை கடந்த திரு வெளியி லானந்தா தீதத்
 திருநடஞ் செய்யாது செய்யுந் திருவடிக ளென்றே
 புரை கடந்தோர் புகல்கின்றார் கேட்கின்றோ மென்றால்
 புண்ணிய ரென்றனித் தலைவர் புனித நடராஜர்
 வரை கடந்த திருத்தோண் மேற் றிரு நீற்றாவர்தம்
 வாய்மை சொல வல்லேனோ வல்லேன் காண் டோழி.

உரை விசுவ முண்ட வெளி யுபசாந்த வெளி மேலை யுறு
 மவுன வெளி வெளியின் மே லோங்குமா மவுன வெளி

யாதி யுறு மநுபவ மொருங்க நிறை யுண்மை வெளியே
 திரை யறு பெருங்கருணை வாரியே யெல்லாஞ் செய் சித்தே
 யெனக்கு வாய்த்த செவ்வமே யொன்றான தெய்வமே
 யுய்வகை தெரித் தெனை வளர்த்த சிவமே
 பரை நடு விளங்கு மொரு சோதியே யெல்லாம் படைத்
 திடுக வென்றனக்கே பண்புற வுரைத் தருட் போழு
 தளித்த மெய்ப் பரமமே பரம ஞான
 வரை நடு விளங்கு சிற் சபை நடுவி லானந்த வண்ண
 நடமிடு வள்ளலே மாறாத சன்மார்க்க நிலை நீதியே
 யெலாம் வல்ல நடராஜ பதியே.

Wonderful are the words of a man of realisation, a Gnani. Men of wisdom never think that they are sack of flesh and bones. They do work, out of love of humanity, not because they must, but because they are pleased. In the eyes of the world great saints are insane because their acts are selfless and do not please others; the acts of the worldly people are undoubtedly more insane in the eyes of the gnanis. Saints are great reservoirs of holiness and purity. With a mere look they can transform a sinner into a saint. With a mere touch they can transmute a base heart into one of holiness. In their presence man-kind feels nearer to God. The sight and touch of such developed souls as the world knows cure several incurable maladies. They are not men, but supermen with developed souls.

Natural Law demonstrates that supply is in proportion to the exhaustion. The closer you hug the world the farther you are from the realms of the spirit. Man has really forgotten his divine nature. When trials and miseries visit and crush him, then he appeals piteously to the unseen power and temporarily changes his outlook on life. He feels that it is all vanity to cling to the

worldly life and that he must go onwards and upwards towards his self or God. He resolves to renounce the world and its pleasures. Couple of days, perhaps, the mind is thus clearsighted. Again the veil settles down, with a turn in his fortune and then his desires that lay still for a while, spring with redoubled strength and drag his mind away from his resolve to march onwards, and he feels that he is too weak to tread the path and willingly glides back to his former pursuits.

God is all love. Love alone can conquer love. The amount of pleasure we enjoy will, in truth, bring with it the same sum total of misery. The Poems of Arutpa electrified as they are make everyone deathless and birthless. Studying fast in an hour's time a number of stanzas is no good until one digests them to make them his own.

The reader should compare within himself that the Swamin's teaching correspond to those of his own realizations. Realization means to realise the self within, and to conquer every wave of passion arising with such force from second to second. Advanced realization is that light which the Swami calls Arutjothi and it shines fully upon superconsciousness.

This is the first stage that makes us strong to gain our ends. The intensity of the will power not only makes our life happy and luminous, but makes life to aspire after what is really worth.

We have to lessen Ahara (food) and should never take pleasure in eatings and drinkings. There now comes the true glimpse of light which was all along hidden in us. Practise and Practise until we get peace

of mind. This brings light; electrical vibrations are so intense that drive away all weaknesses of one's brain. Strong mind can conquer many things. The more a man wishes to become good, the greater he becomes in the attainment of higher self.

Man is God. The Absolute manifests itself in all beings in the measure of their development. To know man is to understand God within. We should always think we are free, immortal and self luminous. “சச்சிதானந்த வழிவழி நம் வழிவழி”.

Everything lies within our reach and not beyond us. The absence of this thought is the real weakness which some call Maya. Here is a word for every one to note. Mark this. “Remove this, ascend and see, you are light luminous in the etherial sky. Kindle the fire, now and then, through your good work till you get flame. that will encircle you. This is Aura, in western parlance. This fire does not burn you nor hurt you in any way, but this fire radiates light to an extent of 10 miles from the place where you are, creating fear in the minds of the wild beasts not to approach you.” This is why great sages live in the forests. When one becomes the master of self, conquering all passions and desires, there he sees the inward light. He is beyond death and fear. The riped concentration is essential. Vast learning would never make a man great and happy. This ends in mental gymnasium, but concentration, day by day, develops him, a new man in a new world. We know of many learned men who played the best part of their lives in the world, still their names have been forgotten. We know also or have seen men, who have, without learning conquered self, and their names are living in the minds of the world though years have rolled on. Many might experi-

ence that the presence of such soul will bring peace to the troubled souls. The Swami in his utterances stirred up forces in us of which we were never before conscious. No description about the Swami needs any mention here; one can judge and learn at the mere sight of his simple dress and his child-like face. Swami describes thus:—

அனந்த மறை யாகமங்களளப் பரிய சிவமே
யம்மே யென்னப்பா வெண்ணையா வென்னரசே,
மனந்தருவாதனை தவிர்ந் தோரறிவினி லோரறிவாய்
வயங்குகின்ற குருவே யென் வாட்டமெலந்தவிர்த்தே
யினந்தழுவி யென்னுளத்தே யிருந்துயிரிற் கலந்தென்
னெண்ணமெலாங் களித்தளித்த வென்னுரிமைப் பதியே
சினந்தவிர்ந் தெவ்வுலகமு மோர் சன்மார்க்க மடைந்தே
சிறப்புற வைத்தருள்கின்ற சித்தசிகாமணியே.

நயந்த பொற் சரிகைத் துகிலெனக் கெனது
நண்பினரு டெத்திய போது
பயந்த வப்பயத்தை யறிந்தவ ரெல்லாம்
பயந்தனர் வெய்யிலிற் கவிகை
வியந்து மேற்பிடித்த போதெலா முள்ளம்
வெருவினேன் கைத்துகில் வீசி
யயந்தரு தெருவில் நடப்பதற் கஞ்சி
யரைக்கு மேல் வீக்கின னெந்தாய்.

கையுற வீசி நடப்பதை நாணிக்
கைகளைக் கட்டியே நடந்தேன்
மெய்யுறக் காட்ட வெருவி வெண்ணுகிலால்
மெய் யெலாமையகோ மறைத்தேன்
வையமேற் பிறர்தங் கோலமு நடையும்
வண்ணமு மண்ணலே சிறிதும்
பைய நாணூன்றிப் பார்த்ததே யில்லை
பார்ப்பனேல் பயமிகப் படைப்பேன்.

His personality was charming which often expelled any inward fear, any medley of suspicions and any unwillingness to submit their opinions to the test of intellect.

Knowing the insignificancy of pretending Sadhus, the Swami never cared to wear Sannyasi's garb. These so-called Sannyasins in the present days blow their own trumpets and boldly assert that there is none equal to them in point of spiritual advancement. They blab something what is written in Bhagvat Gita, some sanskrit slokas, and some Tamil and Telugu quotations here and there. They try to inculcate and impart this kind of instruction half and half and initiate those who go to them and thus become Gurus.

The Swami is not one of these Gurus. He was exceptional to these habits. He was leading his life neither as a householder nor as a Sanyasi. Whenever any people knowing of his greatness were attracted to him for some sacred ash which was considered a valuable remedy for leprosy and other human ailments, he used to give it through the hands of the so-called Sannyasins, with a view to create some impressions in the minds of the people that it was given by a Sadhu. Swami never showed himself to the public as a Hermit.

There are certain stanzas in his works, one can very well imagine how one becomes intoxicated when he hears the melody of Swamin's songs. This is the result of his having developed the tremendous magnetism within him and thus, commanded almost all that came to him while in Southern India. A man who without learning can produce a book which would by its virtue become a code of life, is a perfect man. In his works we have to study a line for ten minutes, think for 50

minutes over and over again till we digest the same in a perfect measure.

“Sit, Sit, Sit and see a sense of assurance will come. Focus your mind upon the central idea and stick to it persistently with such tenacity as a bull dog has. You should never show yourself as such that you are practising and tilling the mind to attain this end. Praise or blame has to be kept aside. Stand steady-fast to your views. Leave it not. Proceed further. Success is sure. Flow of spirituality will come by itself. The fear of death takes to its wings. You will begin to attract the world at large.” Truth of eternity shines. Soul becomes free and a living magnet. Just as a magnet attracts and repels things coming in contact with, so with man. The three planes of man are physical, mental and spiritual. First, he is a slave of passions. He has a desire to live upon the flesh of poor and harmless animals. In his Arutpa, Swami writes thus:—

காணுறு பசுக்கள் கன்றுகளாதி
கதறிய போதெலாம் பயந்தே
னேணுறு மாடு முதல் பல மிருக
மிளைத்தவை கண்டுள மிளைந்தேன்
கோணுறு கோழி முதல் பல பறவை
கூவுதல் கேட்டுளங் குலைந்தேன்
வீணுறு கொடியர் கையிலே வாளை
விதிர்த்தல் கண்டென்னென வெருண்டேன்.

In the second plane, he is a man of research. He always thinks and concentrates on the highest object of life.

In the third plane, he sees the Absolute Self in himself just as he sees his reflection in a mirror.

These three planes are being acted upon by the forces such as Satwic, Rajasic and Tamasic. Man of Satwa means a complete man, man of Rajas is a man of activities and man of Tamas is full of inertia. Man possessing the best qualities of Satwa is a super-human being. He is above pleasure and pain or praise and blame. He is an object of love, purity and simplicity. He is God.

Brain without divine work is the Swami says "an abode of devils". Hypnotism, Mesmerism, Telepathy are the products of mental development. Power of miracles comes to those who always turn their minds inwards. This class of people do tapas in the forest for the good of mankind. They meditate most but read little and hear less. We must control the five senses and not allow other waves of mind to play in. This will disturb the equilibrium, or in other words, Samadhi. Man in calmness examines himself with assiduous zeal. Patience encourages the desire to study our own soul. With patience self introspection begins. It is perfection and patience that enable us to emulate love and calmness. We are told by the Swami that Love lay in the heart of God and that out of it, He planted Love in the heart of man. In Mahadeva and Ingitha Malais, the Swami instructs that Almighty has implanted in us all the necessary instincts required to commune with the Beloved. Love lies not between man and man alone but between man and God as well. Love craves communication with the beloved as the first need of life. In our daily life, we are introduced to the great fact of "Arutjothi"—a fact so momentous, so stupendous and so electrified when it is understood that it may well fill us with awe and unspeakable joy.

Great truths prevailing all the world over, emanated first into the World as dreams. These dreams become hopes, these hopes strengthen into convictions, and these convictions become commands and thence forth control the life of men. We look back to the origin of life as we look at a Sun rise on a misty morning. No clear vision comes to us. In order to clear away this sort of dimness, one must try to meditate on the practical words of the Swami. The drift of enlightenment sets in. It is the highway of gladness. It is the path which grows brighter and brighter. Upon this royal road, we will meet the prophets, the Seers, the Glorious men, all are there.

Faith blossoms there. Hope twinkles. The Sunlight of life is unshaken. The idea of God dawns upon the Soul. The magnet of the soul points ever to God.

மேல் வெளிகாட்டி வெளியிலே விளைந்த

விளை வெலாங்காட்டி மெய்வேத

தூல் வழிகாட்டி மென்னுளே விளங்கும்

நோக்கமே யாக்க முந்திறலும்

நால் வகைப் பயனு மளித் தெனை வளாக்கு

நாயகக் கருணை நற்றூயே

போலு யிர்க்குயிராய்ப் பொருந்திய மருந்தே

பொது நடம்புரிகின்ற பொருளே.

The mere look of a great sage will terrify the wild beasts without weapon or gun. The man who has conquered the inner self finds it easy to conquer the external world. The mere sight of Him will give us a new life. I believe that all of us are not unmindful, unaware of the common place saying that man by unifying himself with God acquires the strength of God to a

certain degree, which, however, varies with the depth of his devotion to truth eternal. It is quite otherwise if he is not fit for it. My humble and candid experience extending as it does over a decade had taught me that perseverance and devotion are essentially required of a true Bhakta aspiring union with God. Even blind faith or faith on irrational basis, is, of course, in my opinion better than no faith at all. I honestly confess the consensus of opinion of the right thinking public who are striving for 'Truth in right earnest that the Mahatmas' names are ever green in our memory though years roll on. I venture to proclaim that Samarasam is one of the most popular and progressive religion which the Swami has found out for us at the present day. The Swami has added more emphatically in his priceless teachings in Arutpa, that life without virtuous deeds is no good. He, in his writings, has said that "எட்டிரண்டு மறியாத் etc., " (அ+உ) i.e., Pranava is the name of the generic letter in the Indian Mystiology.

Aum implies the Being on whom all objects, either visible or invisible depend in their formation, for continuance and change. Our holy scriptures begin and conclude with the three peculiar epithets of God, viz., OM. TAT. SAT. One Unknown True Being is the Creator, Preserver and Destroyer of the Universe. (Manduk Upanishad).

The sweetness of the Tamil language can best be seen in Arutpa, each line of which is full of truths, logical and practical. The melody and sweet pathos of feelings he has exhibited in each line is like the sunshine and the sun. The germs that poison the highest state of life are the domestic cares and anxieties. This kind of

germ puts out the light within. Therefore every one of us should be very careful not to entertain any such germs that cause all these troubles. With a view to avoid troubles entering in, great men always sleep with their mental eyes open towards the effulgent light. They, at any time, open their physical eyes through some extraneous cause. Flash of light radiates either at distant places or near as the case may be. This is the practical observation of a true Bhakta. A true Bhakta or a Sannyasi, after a long meditation and study of the soul, comes to a state of conclusion that grosser bodies made up of flesh and bones are perishable and that which is within, is imperishable and immortal. He is a testing telegraph master who can play wonders charging the nerve currents of the body-dynamo. Sage Narayana-vanam (சரக்காய் சுவாமிகள்) is said to have lived five hundred years or even more according to the statement of his contemporaries. Examples are plenty for illustrations.

Death is caused through fear. Eating much or having taste for eating to protect the body is a source of fear for death as the proverb goes ; “ Don't live to eat but eat to live.” Fear alone is called Yama, the master of death. In the etherial space where there is void of air, thought cannot sprout and grow. This is perfect bliss.

வரவு செலவற்ற பரிபூரணகார சக வாழ்க்கை முதலாயெனக்கு,
வாய்த்த பொருளே யென் கண்மணியே யென்னுள்ளே
வயங்கி யொளிக்கின்ற வொளியே,
விரவு பகலற்ற வொரு தருணத்திலுற்ற பேரின்பமே
யன்பின் வினாவே, யென் தந்தையே யெனது குருவே
யெனையமே யென்னுசையே யெனறிவே,
கரவு தெறி செல்லாக் கருத்தினிலினிக்கின்ற கருணை

யமுதே கரும்பே, கனியே யருட்பெருங் கடலே
 யெலாம் வல்ல கடவுளே கலைகளெல்லாம்,
 விரவி யுணர்வரிய சிவ துரிய வநுபவமான மெய்ம்மையே
 சன்மார்க்கமா, மெய்ஞ்ஞான நிலை நின்ற விஞ்ஞான
 கலருளே மேவு நடராஜபதியே.

இன்புறு முணவு கொண்ட போதெல்லா
 மிச்சுகத்தா லினியாது
 துன்புறுங் கொல்லோ வென்றுள நடுங்கிச்
 சூழ் வெறு வயிற்றொடு மிருந்தே
 னன்பிலே யன்பர் கொடுத்தவை யெல்லா
 மையகோ தெய்வமே யிவற்றால்
 வன்புறச் செய்யே லென்றுளம் பயந்து
 வாங்கி யுண் டிருந்தன னெந்தாய்.

கிளைத்த வில்வுடம்பிலாசை யெள்ளளவுங்
 கிளைத் திலேன் பசியற வுணவு
 திளைத்திடுந்தோறும் வெறுப்பொடு முண்டே
 னின்றுமே வெறுப்பிலுண்கின்றேன்
 திளைத்திடு முடையூனுடம்பொரு சிறிதுந்
 தடித்திட நினைத்திலே னின்றும்
 இளைத்திட விழைகின்றே னிது நானா
 னியம்ப லென்னீ யறிந்ததுவே.

மண்ணுலகதிலே யுயிர்கள் தாம் வருந்தும்
 வருத்தத்தை யொரு சிறிதெனினுங்
 கண்ணுறப் பார்த்துஞ் செவியுறக் கேட்டுங்
 கணமும் நான் சகித்திடமாட்டே
 னெண்ணுறு மெனக்கே நின்னருள் வலத்தா
 'லிசைத்த போதிசைத்த போதெல்லாம்
 கண்ணு மவ்வருத்தந் தவிர்க்க நல்வரந் தா
 னல்குத லெனக்கிச்சை யெந்தாய்.

Furthermore half the period of our lives ends in sleep and our birth is but an empty dream. Men knowing and often realising these truths look cheerful and beautiful. Men are born not to hear what others say but to investigate things around them. There are succinct expressions in Swamigal's Arut Perunjothi Agaval which are nothing but the essence of Upanishads. It is highly valuable to note that when a man is under the influence of calm thoughts, or when studying the inspiring works of some great teachers, he ought to receive the transmissions of energy from such sources and breathe them in, with a devotional heart. Readers, in general, should read such books that can dispel the fear of death. Thoughts of such nature must be assimilated to form part and parcel of His Being. This must be brought to bear upon one's own words and deeds. Every man is considered to be a master of one's own house so long as he does not entertain any thought to play in or else he becomes slave to his body. In certain verses, the Swami lays stress that one should struggle to learn to draw the lower self inwards lest it should soil the higher Self (Bliss). Note the keystone of the final freedom is there. "Dedicate yourself to the Higher Life". Influx of light comes in. The individual soul receives beams of spiritual light that flash in the way of inspirational songs of prayer. The brain of men can very well be compared to a galvanic battery generating current of electric power which depends upon the nature of its properties. The way for the inrush of higher and loftier thoughts opens out. The highest man who has attained this realisation which is known by the name of Adwaitam (Monism) which being derived from Dwaita (Dualism) by affixing the prefix. A is the opposite of Dwaitam a term usually applied to the belief

that admits of more than one first cause. The man who has attained this divine faith in this manner should be unaffected in all his actions ; the same in praise and insult, in friendship and in enmity, in pleasure and pain, in cold and heat ; all his passions should be subdued, and his mind constantly fixed and united with the universal spirit.

நானென்றுந் தானென்றும் நாடாத நிலையில்
 ஞான வடிவாய் விளங்கும் வான நடு நிலையே,
 யூனென்று முயிரென்றுங் குறியாமே முழுது
 மொரு வடிவார் திருவடிவமு வந்தளித்த பதியே,
 தேனென்றுங் கரும்பென்றுஞ் செப்பரிதாய் மனமுந்
 தேகமு முள்ளுயி ருணர்வுந் தித்திக்குஞ் சுவையே,
 வானென்று மொளியென்றும் வகுப்பரிதாய் பொதுவில்
 வயங்கு நடத்தாசே யென் மாஸ்யு மேற்றருளே.

SUNLIGHT OF LIFE (ARUTJOTHI).

There is a land of perfect silence in the inmost chamber of your heart. There is no one abode for the self of matter and spirit. Two things cannot occupy the space within. Darkness and light can never exist together. Perfection comes to you when your thought is fixed on the Sunlight of Life or your master by whom the light of life is lit. Your consciousness should be merged in the universal self from which the light of life came at first. Then you become the doer as well as the witness. When your individual soul (Jivatma) is destroyed that means in other words Personality, the inmost soul is lost in the effulgent Spirit "Arutjothi". Behold your soul smiling at the twinkling star that burns over head. There it shines. This is true knowledge. This is the real focus of life. It is

the bliss of the 'Absolute. This is the result of true devotion which has been gained in the previous births. The Swami inculcates all this practical precious truths in the minds of the people; these facts are known by those who have realised the essence of Arutpa. He who becomes humble and meek gaze on the bright light burning without wick or oil in the region of the etherial Chithakas, beyond which no fear of death exists. The soul attains the climax of Immortality. Immortality is an universal law of being. It depends upon the endeavours of each soul.

செத்தாரை யெல்லாந் திரும்ப வெழுப்புதலிங்
 கெத்தால் முடியு மெனிலெம் மவரே—சித்தாம்
 அருட்பெருஞ் சோதி யதனான் முடியுந்
 தெருட் பெருஞ் சத்திய மீதே.
 சாகாக்கலை நிலை தழைத்திடு வெளி யெனு
 மாகாயத் தொளிரருட் பெருஞ் ஜோதி
 சமயங் கடந்த தனிப்பொருள் வெளியா
 யமையுந் திருச்சபை யருட் பெருஞ் ஜோதி.
 சாதியு மதமுஞ் சமயமுங்காண
 வாதி யநாதியா மருட் பெருஞ் ஜோதி.
 உனுமுணர் வுணர்வா யுணர்வெலாங் கடந்த
 அனுபவாதீத வருட் பெருஞ் ஜோதி.

The Purusha becomes impersonal in the cycle of meditation. It is beyond the states of waking, dreaming, and deep sleep. But what then : It is Turiya. It is the highest super-consciousness where soul is being encircled by its own light. This is, as it were, a self-protector. The following verse can evince better :—

தூரிய மலை மேலுளதோர் சோதிவுள நாடு
 தோன்று மதிலையர் நடஞ்செய்யுமணி வீடு

தெரியுமது கண்டவர்கள் காணிலு யிரோடு

செத்தவ ரொழுவா ரென்று கைத்தாளம் போடு.

இராப்பகலில்லா விடத்தே வெண்ணிலாவே—நானும்

இருக்க வெண்ணி வாடுகின்றேன் வெண்ணிலாவே.

It is said by the residents of Vadalur, the village in which he spent his last days and some of the Swamin's contemporaries that he was able to fast for some days together with no kind of food and drink except pure air. This was the state of his Samadhi. We have in India many sages who live mainly on pure air not for years but for ages together. When in Samadhi, Light of knowledge comes in and all your weaknesses go out.

The active mind in Samadhi in each individual is a ray of light from the universal mind and that is the common source for all minds to be unified into *One Mind*. When the human mind is unified with that great mind the fear of death vanishes away and love of life radiates. It is by virtue of that, the Swami has poured out numberless songs with the fountain of love towards humanity at large. We would be ungrateful to this Love incarnate who has disappeared for the naked vision if we do not make a deep study of the works of the Swamiji, word by word. To realize means read, read and read over things, digest them to make them your own so that you may be practical. Then your soul enjoys the virtues of that glorious book.

When one thought flashes and gives rise to another, you feel suddenly a spark of light in you. Just as the spark loses itself in the fire so your individual or personal soul becomes impersonal in the sunlight. This is life. This is the happiest abode of your soul. Behold sunlight of life falling upon you always and you become "Guru and God himself."

“அருளே நங்குல மருளே நம்மினம்

அருளே நாமறிவா யென்ற சிவமே”.

“உள்ளகத்தமர்ந் தெனதுயிரிற் கலந்தருள்
வள்ளல் சிற்றம்பலம் வனர் சிவபதியே”.

“நிகரிலாவின்ப நிலை நடுவைத் தெனைத்
தகவொடு காக்கும் தனிச் சிவபதியே.”

Don't despair of hope. Walk on till you reach the goal,—the goal where your individual soul takes you near the bright but calm furnace, where the soul alone exists free and free. When you attain that state, your Will becomes expanded and great, such great souls though appear to be sleepy to the worldly side, they never close their eyes of knowledge, lest evil thoughts may disturb the tranquillity of soul.

“நனவிலெனை யறியாயோ யாரென விங்கிருந்தாய்
ஞான சபைத்தலைவனுக்கு நல்ல பிள்ளை நானே.”

The soul light steadily burns in the spot where there is no room for passions. Seeds of transcendental virtues may evolve as siddhies but beware of using them, lest you might lose your path towards freedom. The longing soul to see the Sunlight of Life begins to yearn for final liberation. This comes to every soul and wherever you are drawn in touch with those whom you instinctively feel to be better and purer than yourself there through them comes to you a sudden vision of God.

ARUL SIVAM.

“Thou seest no beauty save thou make it first
Man, woman, Nature, each is but a glass
Where the soul sees the image of herself”.

(James Russell Lowell)

“ We are spirits clad in veils,
 Man by man was never seen
 All our deep communing fails
 To remove the shadowy scene”.

The free soul is robed in a body of light and glory. There is no sex or difference among souls. One can realize this when his soul becomes free. I borrow an apt illustration from Swami Vivekananda.

“ God is the Magnet, and the human soul is the needle and his evil works the dirt and dust that cover it.”

“ How can they, who are beyond everything, have any sex idea ? Everyone and everything is the Atman, the self, the sexless, the pure, the ever blessed. It is the name and form that makes the difference. It is the name, the form, the body which are material and they make all this difference. If you take off these two differences of name and form, the whole universe is one, there are no two, no three but one everywhere. You and I are *one*”.

Much has been said by Swami Ramalingam in Arutpa that life is a simple affair with the savage ; it is enormously complex with the modern man with us, intelligence has raced ahead of the other faculties of the brain and nerves. The savage is unconscious of the existence of his heart or stomach ; he sleeps from dusk to dawn. Broadly speaking anyone who has read Swamin's work will have no difficulty in understanding why spiritual study must be of special value whenever general view of life is taken into consideration. It is designed expressly as a life tonic and is invaluable to everyone who has had desire to know himself better.

Silence is needed for the development of the soul but it is also beneficial for men of action. Nothing troubles you when you see everything is spiritual. Individual soul is only a part of the universal but the whole is *Spirit*.

Progress in respect of spirituality will be retarded so long as you are flung about under the influence of passions which throw you into the vortex of Samsara-births and deaths.

Through constant meditation day and night, one becomes freed from the clutches of senses. This freedom, by degrees, transcends all material relations. Such knowledge as this brings the inward light which dwells in the heart and frees one from fear of death.

என்னையும் பணி கொண்டிரவா வரமளித்

தன்னையிலு வந்த வருட்பெருஞ் ஜோதி.

Coming to the subject proper, Arutpa is read far and wide among the Tamil knowing people. Arutpa is a psychic science which deals with the soul of things. Arutpa clearly lays down that unless we realise the truth of reincarnation as one of the fundamental facts in Nature, it is impossible for us to understand the true science of the soul. To add to these, Swami asserts that he who practises such moral and religious life is unconsciously training himself for the practice of the science of the soul and he will thus day by day develop consciousness of his spiritual nature which will grow into direct cognition of the Truth.

All the beauties of this wonderful universe are being regulated by the Supreme Being “ஒரு பிரமனன் டங்கள் &c.”

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Look at the pure light of all lights who is the Lord of all creatures from whom air, light, water, the internal and external senses, breath, the intellectual power proceeded in the void space—a space more extensive than all the extension of space. It is beyond Chitakas. This Akandakas, an eternal being without beginning or end. He who is without any figure and beyond the limit of descriptions, is the “Arutjothi Sivam.” All epithets and attributes which are being used to describe the “Arutjothi Sivam” are unable to exhaust his innumerable qualities for he is indescribable. He is the Sole regulator of the universe.

He is Consciousness. His existence had no cause for He is the cause of causes. He is the smallest of the small and the greatest of the great and yet He is, in fact, neither small nor great.

In Mundaka and Ishopanishads, many might have studied that he who adores the Supreme Being, the self effulgent, is exempted from Samsara—births and deaths. The beginning must be good in all respects because the after effects will be marvellous. In the Vedanta Darsan by sage Vyasa, it is stated that Man should meditate Heaven as his head, the sun and moon his eyes, space his ears, air his breath, the world his intellect and the Earth his feet, for he is the soul of the universe in an undisturbed place where calmness reigns, his life is absorbed in him (Arutjothi Sivam) just in the same way as the cobweb is created and absorbed by the spider. Ah ! how beautiful it is to look at the two skylarks (God and Soul) sitting on the topmost of the tree (body). The former witnesses all the doings of the latter which is rewarded or punished according to its good or bad deeds. The former is the Reality and the latter is the semblance.

No plurality can exist there. The soul is not liable to birth nor death. *It is pure Consciousness.*

. It is not born because It always is. If the body receives a cut in the leg, the soul is not injured by the hurt because it is deathless and immortal.

The soul restless as it is seems to go to the farthest space in no time even when one is just asleep or when awake ; it seems to move everywhere. Look at the soul, sunlight of life in your secret chamber, the moment the plurality is annihilated by knowledge as darkness by the dawn of sunlight. Light of life will shine like the morning sun. It is "Arutjothi Sivam," Swami describes thus :—

அன்புடைய வென்னறிவே யருளுடைய பொருளே
யம்மே யென்னப்பா வென்னையா வென்னரசே
துன்புடைய வுலகரெலாஞ் சுகமுடையா ராகத்
துன்மார்க்கந் தவிர்த்தருளிச் சன்மார்க்கம் வழங்க
வின்புடைய பேரருளிங்கெனைப் பொருள் செய்தளித்த
வென்னமுதே யென்னுறவே யெனக்கினிய துணையே.
யென்புடை நீ யிருக்கின்ற யுன்புடை நான் மகிழ்ந்தே
யிருக்கின்றே னிவ்வொருமையார் பெறுவா நீண்டே.

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